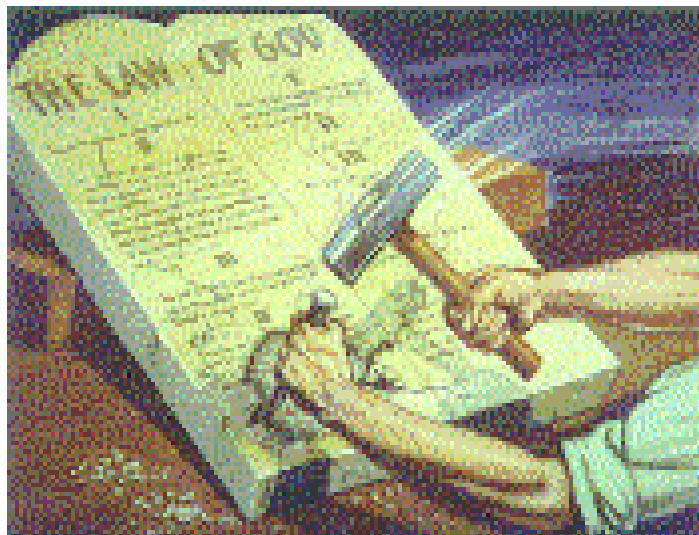


# **The Saving Works of God**

**By Peter Salemi**



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# The Saving Works of God

## (Do We Need to Keep God's Law to be Saved?)

by Peter Salemi

“It's Done Away”! says the preacher to the curious potential convert wondering why the Christian church does not keep the Sabbath as the 10 Commandments demands. The Law of God has been done away. Christian fundamentalists have been beating that drum for centuries, and continue to preach that same doctrine in our time.

The Question whether to keep God's law has been a bone of contention for a long time. Mainly we hear the presupposed ideas of many of these would be preachers coming out of their seminaries perpetuating what they have been taught with the “proof texts” they have been shown that God's law is indeed done away. But why would God go through all that trouble just to do all away with it? Why lay down his law, and command people to do it, then in one swoop, get rid of the whole thing? Is the law of God really done away? Also more importantly, do you need to obey the law in *order to be saved*? The answers in this booklet will shock and surprise you!

### Is God's Law Done Away?

Before we see what the Bible says about God's law and Salvation, let's examine whether the law of God is done away.

In the Old Testament, it says plainly that the law of God is to be observed forever and that it is everlasting. Moses writes, “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children *for ever*; that we may do all the *words of this law*” (Deuteronomy 29:29). David wrote, “So shall I keep thy law continually for ever and ever” (Psalm 119:44). The law of God is for Israel forever and to be kept forever. The Covenant that God made with Israel was everlasting, “Even of the covenant which he made with Abraham, and of his oath unto Isaac;... And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,” (1 Chron 16:16-17; Psalm 105:10). Clearly the law of God is not to be done away with in the Old Testament. The righteousness of God is the 10 Commandments, “...all thy commandments are righteousness” (Psalm 119:172). His righteousness is, “...an *everlasting* righteousness, and thy law is the truth” (Psalm 119:142). The Old Testament clearly endorses the obedience to the law of God, as an everlasting obedience forever til the end of time.

**New Testament**-In the New, somehow God almighty all of a sudden changes his mind, (*according to the mainstream fundamentalist Christians*) and say, “its done away”! Does the New Testament say that? Why does the Bible say? “For I am the LORD, I change not;” (Malachi 3:6)? Hebrews says, “Jesus Christ the same yesterday, and to day, and for ever” (13:8). God does not change his methods and ways. So why do people think that God did away with his laws. That he would institute them, then do away with them. What does the New Testament teach?

**The Gospels**-Let's start in the Gospels. Did Jesus teach the law was done away?

“Think *not* that I am come to *destroy* the law, or the prophets: I am *not* come to destroy, *but to fulfil*” (Matthew 5:17). Isn’t it amazing that millions of Christians think Jesus came to destroy the law, but he plainly says that he did not! Its amazing how people reason in the exact opposite of Christ, who says don’t reason! Now the words “destroy” and “fulfill” are NOT synonyms, they are *antonyms*. *They are opposites!* To fulfill an obligation is to *do it*. Notice in the days of Moses, the Egyptians told the Israelites to, “*Fulfil your works, your daily tasks, as when there was straw*” (Exodus 5:13). So Jesus came not to destroy it, but to *do it, to carry it out!*

Then notice what he said, “For verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*”

“Whosoever therefore *shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*” (vv.18-19). Jesus says here that not one tiny thing in the law will pass away “till,” the Darby Translation has it correct, “all come to pass.” Jesus is saying here that all things written in the law, *the tiniest thing* will come to pass, it will be carried out what is written in the law. Its says nothing about it being done away. Instead Jesus said everything in the law will come to pass.

Verse 19, Jesus then says that if anyone break even the “least” of the Commandments and teaches others also will be called “least” in the the “Kingdom of God.” To be the ‘least’ means, “...shall have *no place in the kingdom of Christ here, nor in the kingdom of glory above.* That this is the meaning of these words is evident enough from the following verse” (Clarke’s Commentary, emphasis added). There will be no place for him in the Kingdom. All the Commandments of God are important no matter how small.

In Matthew 22:36 Jesus was asked, “Master, which is the great commandment in the law?” Did Jesus says, its done away? Don’t worry about it? No he said, “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“*This is the first and great commandment.*”

“And the *second* is like unto it, Thou shalt love thy neighbour as thyself.

“On these two commandments *hang all the law and the prophets.*” (vv.37-40). Jesus is basically saying here that you can sum up the law in those two Commandments that he gave which are Old Testament Commandments that you find in Deuteronomy 6:5 and Leviticus 19:18. Love is the law of God!

**Book of Acts**-In the book of Acts, or deeds of the Apostles do we find any evidence of them preaching that God’s law is done away? No! Instead you find the opposite. Notice, we find them casting “lots” Acts 1:6. This was done in the Old Testament, see Lev 16:8; Joshua 18:6. They kept the day of Pentecost Acts 2:1 which is the last day of the feast of Weeks, see Lev 23:15. You find them in the temple daily partaking in the temple worship, Acts 2:46; 3:1; 5:42

When Paul was going out percecuting the Church of God, he was looking for the Christians in the synagogues. Synagogue worship took place on the Sabbath, as Holmans Bible Dictionary points out, “The principal meeting was on the sabbath” (article Synagogue). Luke 4:16 shows Jesus going to the synagogue, “as his custom was, he went into the synagogue *on the sabbath day*, and stood up for to read.” See also Acts 13:14, 44; 15:15; 17:1-2; 18:4. So Christians were keeping the Sabbath on a weekly basis.

Luke writes in Acts 9:2, “And desired of him letters to Damascus to the *synagogues*, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.” Christians were in the *synagogues* worshipping on the Sabbath.

The apostle Peter, long after the Resurrection of Jesus, told Jesus that he “has never eaten any thing that is common or unclean” (Acts 10:14). Peter kept the food laws of Leviticus 11.

In Acts the 16th chapter we see the day of Assembly for the church of God. Here the Apostle Paul and his party were travelling all over central Asia, finally settling in Philippi, and there they, “were in that city abiding certain days.” (v.12). So here they were in the city for a few days. Now the next passage shows when they assembled for worship and prayer, “AND ON THE SABBATH we went out of the city by a river side, where prayer was wont [Strong’s # 3543 “to do by law... *accustom*] to be made;” (v.13). Obviously the Apostle Paul kept the Sabbath, it was “his manner” (Acts 17:2), Just like Christ who kept the Sabbath.

The Apostle Paul kept the feast days as well. He said, “saying, I must by all means keep this feast that cometh in Jerusalem:...And he sailed from Ephesus.” (Acts 18:21). This Feast was “Pentecost” (Acts 20:16). The 50th day of the Feast of Weeks or Sabbaths of Leviticus 23:15.

The Church rejoiced of the new converts to Jesus Christ and told Paul, “Thou seest, brother, how many thousands of Jews there are which believe; and they are *all zealous of the law*.” (Acts 21:20). There was a zeal for the law of God in the new converts to Christ. Why the zeal? Was it for their Salvation? We will see later in the booklet.

## Christian Synagogue?

Interesting, there is a person in the New Testament called “Sosthenes,” who is called “our Brother” I Corinthians 1:1. He was a brother in Christ, and he was “the chief ruler of the synagogue,” (Acts 18:17). Was this a Christian Synagogue? The majority of the Christians were Jews at that time. They were persecuted by the non-believing Jews of Judaism in the Jewish Synagogues. Why shouldn’t the Christians create a Christian Synagogue to worship Christ on the Sabbath?

Robert Brow writes, “...the time soon came when a separate Christian synagogue *had to be formed*. This happened in Corinth, where the new church began meeting right next to the synagogue, and one of the first converts was Crispus, who had been its leader (Acts 18:1-18). In Ephesus Aquila and Priscilla had attended the synagogue as a kind of Christian advance party. When Paul returned, the new Christ-believing synagogue was organized within three months in a rented hall (Acts 18:19f.; 19:1-9)...There are only a few examples in the book of Acts, but obviously this movement of *Christian synagogues forming in each city went on in waves across the Roman world* and far to the east along the trade routes to India and China...*The first Christian synagogues were naturally organized in the same way as those that preceded them*. In Jerusalem the apostles did not wish to be involved in the responsibilities of local eldership, so they asked the Church to elect elders to deal with their own administrative problems. It is usually assumed that Stephen and the others appointed for this were ‘deacons,’ but Luke does not say this, and the functions performed by these men are typical of synagogue elders...In Jewish synagogues one of the elders often became the leader or president of the board of elders. He provided a center of administration, a postal address for communications, and the leadership continuity that a committee cannot give. Luke mentions Jairus (Luke 8:49), Crispus (Acts 18:8), and Sosthenes (Acts 18:17), as men who had this function (*see The original identity of elders and bishops was demonstrated by Bishop J.B. Lightfoot in the appendix on “The Christian Ministry,” Saint Paul’s Epistle to the Philippians, pp. 181-269.*). Similarly in Christian synagogues there was a natural development of the Bishop from among the elder bishops...The greatest difference from Jewish synagogues was the admission of women to Christian synagogue membership. Whereas first-century Jewish synagogues had no place for women - even as members - Christian women were from the first accepted into full membership. Some of them became deaconesses, like Phoebe of Cenchrea (Rom. 16:1)...” (The Church: An Organic Picture of Its Life Chapter 2, emphasis added). Christian synagogues were structured and formed in the same way as its Jewish counterparts, one exception being its female membership. If the Christian synagogues were similar in every way, then we have to accept the fact that the Sabbath was their day of assembly as well.

Later, in the same chapter, the Apostles told Paul, “And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

“What is it therefore? the multitude must needs come together: for they will hear that thou art come.

“Do therefore this that we say to thee: We have four men which have a *vow on them*;

“Them take, and *purify thyself with them*, and be at charges with them, that they may *shave their heads*: and all may know that those things, whereof they were informed concerning thee, are ***nothing***; but that thou *thyself also walkest orderly, and keepest the law*” (vv.21-24). Notice here in these verses, that Paul was to go into the temple and perform the laws of purification for the vows that you find in the Old Testament law in Numbers 6:18. This was to show his accusers that their accusations were “nothing,” it was not true, and that Paul, “walkest orderly, and keepest the law.” The Apostle Paul kept the law, because he agreed to do so in verse 26 we find, “Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.” Now what of the gentiles in verse 25? We will examine that scripture later in the booklet as well.

The Apostle Paul in front of Felix, stating his case for his belief, said plainly how he worshipped Almighty God, “But this I *confess* unto thee, that after the way which they call heresy, ***so worship I the God of my fathers, believing all things which are written in the law and in the prophets***” (Acts 24:14). The Apostle Paul’s system of worshipped was grounded in the Old Testament and the Prophets. So we see evidence in the book of Acts that no, the law was not done away, and that the first century Christians kept and observed the law.

**Book of Romans**-The book of Romans is the main letter where most people say that the law is done away. We will examine those proof texts as well as others in the next section of the booklet. But does the book of Romans endorse the keeping of the law of God? Absolutely! In fact, the Apostle Paul states his case for justification, grace, sanctification, redemption entirely from the Old Testament!

Notice what the Apostle Paul says about people who are justified. “(For not the hearers of the law are just before God, but the *doers of the law* shall be justified.” (Romans 2:13). Does the Bible contradict? No it does Not! What about Faith? We will examine this fully later in the booklet. But the Apostle said the “doers of the law” are just before God. So he endorses the keeping of it.

In Romans 7, he says that, “Wherefore the law is holy, and the commandment holy, and just, and good.” (v.11). Then says, “For I delight in the law of God after the inward man:...I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” (vv.22, 25). The Apostle delights in the law of God, and serves it faithfully.

In Romans 8:4, those who have the holy Spirit dwelling in them serve the law of God, “That *the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit.” The he says that the “...carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” (v.7). The flesh is not subject to God’s Law, the mind with the Holy Spirit obeys God’s law. What about being not “under the law” but “under Grace”? We will examine these statements in the next section of the booklet.

**1 Corinthians**- In the book of Corinthians we find the New Testament gentile Church keeping the feast of the Passover in chapter 5:6-8. In chapter 7 Paul wrote that, “Circumcision is nothing, and

uncircumcision is nothing, but the *keeping of the commandments of God.*" (v.19).

The law of tithes are mentioned in Chapter 9:13-14. Telling the church that the ministers should live by the Gospel by the tithes of the church.

The festival of firstfruits is also mentioned in 1 Corinthians 15, calling Christ the "firstfruits" from the dead (v.20). Then in chapter 16, the "first day of the week" is mentioned in (v.2). This really should read "first of the Sabbaths" which was the day of the wave sheaf offering, the day when Christ was resurrected into heaven to be the "firstfruits" from the day presented to the Father.

The Companion Bible, published by Zondervan Bible Publishers, states this in the comment on John 20:1: "'The first day of the week' = On the first (day) of the Sabbaths (pl). Gr; te mia ton sabbaton. ... Luke 24:1 has the same. Matthew reads 'towards dawn on the first (day) of the sabbaths,' and Mark 16:2, 'very early on the first (day) of the Sabbaths.' The expression is not a Hebraism and 'Sabbaths' should not be rendered 'week' as in the AV and RV. (This is) a reference to Lev. 23:15-17 and shows *that this day is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord [Jesus] became the firstfruits of God's resurrection harvest (I Cor. 15:23).*" (p.1570. emphasis added).

Dake's Annotated Reference Bible states simply in reference to this phrase, "Literally, the first day of the sabbaths, referring to the seven sabbaths to Pentecost.." (Note on John 20:1).

**2 Corinthians-** In the third chapter we find that the law of God is written by, "Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (v.3). The New Testament was written in our hearts and minds, and not on the tables of stone, see Jeremiah 31:31; Hebrews 8. *More on this chapter later.*

**Galatians-** The book of Galatians is another major book that people try to prove that the law is done away. We will go through this book in full detail in the next section. But I want to give you the proof texts in the book of Galatians that show that the Apostle endorsed the keeping of the law first, then we will examine what Paul meant by the "works of the law" etc...in the next section.

Paul wrote, "Cursed is every one that continueth *not* in all things which are written in the *book of the law to do them.*" (3:10). Here plainly, people are cursed if they DO NOT follow all things in the law of God.

Again Paul sums up the Law as Love in Galatians 5:14, and uses an Old Testament quote from Leviticus 19:18, he says, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." Doing the law is love, loving your neighbor and loving your God, Just as Jesus said in the Gospels.

**Ephesians-** Again in this letter, we read of "grace through faith" are ye saved. But in verse 10 of chapter 2 we see, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should *walk* in them." We are to walk in the law of God. Does the bible contradict? We will show that there is no contradiction in the law of God, and Grace in the Bible, later in the booklet.

In Chapter 5 he writes a whole list of sins that we find in the Old Testament, in the Ten Commandments themselves and says, “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” (v.5).

Chapter 6 he commands the children to, “obey your parents in the Lord: for this is right. “Honour thy father and mother; which is the first commandment with promise; “That it may be well with thee, and thou mayest live long on the earth.” (vv.1-3). Here he quotes the 5th commandment literally word for word, and calls it a commandment with “promise.” A Commandment brings a promise? Does this contradict other passages of the bible that say, “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.’ (Gal 3:18)? We will see that it does not.

**1 Thessalonians-** In this letter we see the Apostle telling the Thessalonians “how ye turned to God from idols to serve the living and true God;” (1 v.9). Of course this is in keeping with the first two commandments in the law. Also not to wear a “cloak of covetousness” (2 v.5). which is of course the last commandment in the law, “You shall not covet.” He also said to abstain from “fornication” (4 v.3). This from Leviticus chapters 18 through 19.

**1 Timothy-** Paul’s epistle to the young Pastor was to tell him to be on guard against false doctrines. Speaking about those who were “strayed” and went into “vain jangling” (1 v.7), these were “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.” (v.7). Notice, Pastors were teaching the law of God in the churches.

**Hebrews-** The book of Hebrews is a very scholarly book about the Old Testament and its symbols pertaining to Jesus Christ. In the 4th chapter of Hebrews it speaks of the promised land and the time of Joshua. The promised land was a type of the kingdom of God, the inheritance we are to receive, and then in verse 9 he says, “There remaineth therefore a rest to the people of God.” The Greek word here for “rest” is “sabbatismos,” (Strong’s #4520), which means “The words ‘Sabbath rest’ translate the [Greek] noun ‘sabbatismos,’ a unique word in the New Testament. *This term appears also in Plutarch...for Sabbath observance, and in four post-canonical Christian writings which are not dependent on Hebrews 4:9, for seventh day ‘Sabbath celebration.’*” (The Anchor Bible Dictionary, emphasis added).

Further support for a literal understanding of Sabbathkeeping is provided by the historical usage of the term “*sabbatismos-sabbath rest*” found in Hebrews 4:9. This term occurs only once in the New Testament, but is used several times as a technical term for Sabbathkeeping post canonical literature mentioned above by Plutarch, Justin, Epiphanius, the *Apostolic Constitutions* and the *Martyrdom of Peter and Paul*.<sup>69</sup>

A. T. Lincoln acknowledges that in each of the above instances “the term denotes the observance or celebration of the Sabbath. This usage corresponds to the Septuagint usage of the cognate verb *sabbatizo* (cf. Ex 16:23; Lev 23:32; 26:34f.; 2 Chron 36:21), which also has reference to Sabbath observance. Thus the writer to the Hebrews is saying that since the time of Joshua an observance of Sabbath rest has been outstanding,” (p.213 A.T. Lincoln). We would conclude then that both the reference to cessation from work found in v. 10 and the term “*sabbatismos-Sabbathkeeping*” used in v. 9 make it abundantly clear that the writer is thinking of a literal Sabbath observance.

Notice also in the chapter that “katapausis” and “sabbatisimos” are used synonymously. This is seen especially in the context of verse 9 and 10. “In the Spetuagint, katapauo is used in reference to the Sabbath in Genesis 2:2, 3; Exodus 34:21; 31:17” (Footnotes The Sabbath in Scripture and history).

“There remains”-The verb “*remains-apoleipetai*,” literally means “to be left behind.” Literally translated verse 9 reads: “So then a Sabbath rest is left behind for the people of God.” The permanence of the Sabbath is also implied in the exhortation to “strive to enter that rest” (4:11). The fact that one must make efforts “to enter that rest” implies that the “rest” experience of the Sabbath also has a future realization and consequently *cannot have terminated with the coming of Christ* but continues on with the Christian!

Hebrews 8:10 speaks of the New Covenant which is really a “renewed” Covenant. The root word “New” in this passage means “to be new; causatively to rebuild: - renew, repair.”(Strong’s # 2318 chadash). It means to “renew,” make “afresh” the Covenant. In the book of Hebrews the same thing is revealed. Hebrews 8 quotes Jeremiah and, the “Greek has two words translated into English as ‘new.’ This first is ‘neos,’ meaning something new in time. The second, ‘kainos,’ refers to something *different in quality of kind* (see Trech, pp.233-237). Hebrews uses the *second* of those words, indicating the author is not emphasizing something new in time but something having a NEWNESS IN QUALITY” (Exploring Hebrews, George R. Knight, pp.147-148, emphasis added). That was the sacrificial system! Jesus was the better sacrifice that took care of the sin problem. The whole book of Hebrews is dedicated to the sacrifices in the old Testament and the Sacrifice of Jesus Christ, and how “it is not possible that the blood of bulls and of goats should take away sins...Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation*.”

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” (Hebrews 10:4, 10-12). There was to be a time when “the Covenant” was to be “reformed” or “restored” to the Covenant God made with Abraham, with the sacrifice of Christ as the “Newness” quality in it, *see Appendix 5 for details!*

When Israel was presented with the Covenant at Sinai it was not a new Covenant but the Abrahamic Covenant. God said in Exodus 19:5 “Now therefore, if ye will obey my voice indeed, and keep **my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:” What Covenant did God call “my Covenant”? Genesis 17:7 answers, “And I will establish **my covenant** between me and thee and *thy seed* after thee in their generations for an everlasting covenant, to be a God unto thee, and to *thy seed* after thee.” This is the Abrahamic Covenant that God established with Abraham and his seed for an “everlasting covenant.” This is the covenant God presented to them at Sinai. God says over and over how he was to perform the promises he made to Abraham through Israel in the wilderness and to bring them into the land of promise.

“God remembered **his covenant** with Abraham, with Isaac, and with Jacob...And God looked upon the children of Israel, and God had respect unto them...And I have also *established my covenant with them*, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers...And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and **I have remembered my covenant.**” (Ex 2:24-25; 6:4-5).

Now its interesting that the phrase “And he shall confirm the covenant’ in Daniel 9:27, “literally, [is] ‘he shall make strong’-Barnes notes comments, “The idea is that of giving strength, or stability; of

making firm and sure. The Hebrew word here evidently refers to the “covenant” which God is said to establish with his people - so often referred to in the Scriptures as expressing the relation between Him and them,” The book of Hebrews confirms this with the covenant. Jesus made the covenant stronger with a “better priesthood,” “better promises,” and “better sacrifices” that took care of the sin problem. *Not to mention that the Law of God would be written on our hearts and minds, mixed with Faith*, as with Israel at Sinai, they did not mix the Covenant with faith, their hearts were hardened, Hebrews 4:2 says, “For unto us was the *gospel preached, as well as unto them [Israel]* : but the word preached did not profit them, *not being mixed with faith in them that heard it.*” So Jesus was to strengthen the Covenant of Abraham with the people of Israel which is the NEW COVENANT! This is why Christians are called “Abraham’s seed and heirs according to the promise” (Gal 3;29).

**James-** In the letter of James written to the twelve tribes of Israel scattered abroad, was a letter of “faith.” The apostle Paul wrote of “faith, hope, charity, [LOVE]” (1 Corith 13:13). It is generally known that the epistles of James, Peter, and John, are known as the Epistles of Faith [James] , Hope [Peter] and Love [John].

James writes that we should be “doers of the word and not hearers only...But whoso looketh into the perfect *law of liberty*, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” (1 vv.22, 25). That law of liberty is described as the the law of God in chapter 2. Notice, “If ye fulfil the *royal law* according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

“But if ye have respect to persons, ye commit *sin*, and are convinced of the *law as transgressors*.”

“For whosoever shall keep the *whole law*, and yet offend in one point, he is guilty of all.

“For he that said, *Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

“So speak ye, and so do, as they that shall be judged by the *law of liberty*.” (2:8-12). Do you see that the one who “sins’ becomes a transgressor of the law of God, as John said, “Sin is the transgression of the law” (1 John 3:4). God’s law is the law of “liberty” not bondage, and John even wrote, “his commandments are not grievous.” (1 John 5:3).

**1 Peter-** In the Epistle of Hope, the Apostle Peter calls us to be “obedient children” and then he said, “But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.” (1 vv.14-15). Here he quotes from the Old Testament law from Leviticus 11:44, 45; 19:2; 20:7, when God gave his laws and told Israel to be Holy like he was Holy.

**1&2 John-** The Apostle John defines the law of God in his epistles very clearly. He shows the only way to know and love of God. To do that we must “Keep his Commandments.” Many want to know the Lord. And many think they know the Lord. But John makes it very clear how we know him. The Commandments of God are Commandments that are structured in a relationship style. The Commandments are the relationship, a Covenant relationship between God and his people. John wrote, “And hereby *we do know that we know him, if we keep his commandments.*

“He that saith, I know him, and keepeth *not* his commandments, is a liar, and the truth is not in him.

“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” (1 John 2:3-5). Do you know the Lord? If you Keep the Commandments of God, then yes, you can say you know God, but if you do not, that makes the person who says he knows the Lord a “liar,” because he does not keep the law of God.

Many people want an answer to prayer, and there is one vital key to answered prayer and John gives us that key, he says, “And whatsoever we ask, we receive of him, because *we keep his commandments, and do those things that are pleasing in his sight*” (1 John 3:22). Want to please God, and receive an answer to prayer, keep the Commandments!

Now, how do we love God? The answer again, “By this we know that we love the children of God, when we love God, and *keep his commandments*.”

“For *this is the love of God, that we keep his commandments*: and his commandments are not grievous” (1 John 5:2-3). This is the law of love, the commandments of God are love and they are not grievous, or burdensome as the newer translations say. God’s law is not a burden, its the “law of liberty” as we have seen in the letter of James.

Again in second John the love of God is defined, “And *this is love, that we walk after his commandments*. This is the commandment, That, as ye have heard from the beginning, ye should walk in it” (1:6).

**The Book of Revelation**-In the book of Revelation the apostle John identifies the true church of God in the end time, the ones going through the time called the “time of the end.” The church of God, the saints are those who are, “*keep the commandments of God, and have the testimony of Jesus Christ*...Here is the patience of the saints: here are they *that keep the commandments of God, and the faith of Jesus*”(12:17; 14:12). Here is the identity of the true church of God. They are “faithful” to Christ, as it should read, the Good news Bible and the Message Bible in Contemporary English have it in this way, and they are Keeping the Commandments of God.

**Conclusion**-Does the New Testament do away with the Law of God? Absolutely Not! Instead we see the New Testament re-enforcing the law of God to the followers of Jesus Christ. So where does this idea of the Law of God being done away come from? What are those scriptures that show that the law is done away? In the next section we will examine the proof text that the mainstream Christians use to try and justify this doctrine of the law of God being done away, and show you the true meaning of what the scriptures actually mean.

## Section Two:

### Proof Texts Of The Law Being Done Away?

Is God’s law done away? If that was the case, how do people know how to live their lives if they do not have a code of standards? What if there was no law of God? Would our nations be in the position they are today without the Old Testament law? The God of the Bible is the God of law. The law of God, is the nature of God, the divine nature, in contrast to human nature. It is actually how God would live if he was a human being, which he did do, when he came down and became a man, called Jesus Christ!

**The Jerusalem Conference**-Many people try to use the Jerusalem conference to show that the law of God does not apply to the gentiles, therefore not binding on Christians.

But before we see what Acts 15 actually says, did the gentile believers in the Old Testament keep the law of God? Was it commanded by God, that gentile converts keep the laws given to Israel? Absolutely!

The 4th Commandment in Exodus 20 we see gentiles keeping the Sabbath, “But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, *nor thy stranger that is within thy gates:*” (v.10). This expression “*thy stranger that is within thy gates*” or the “stranger sojourn with you,” these are the gentiles that were part of the Israelite community.

Smith’s Bible Dictionary writes, “A ‘stranger,’ in the technical sense of the term, may be defined to be a *person of foreign, that is, non-Israelitish, extraction ...*” (article “Stranger”).

In the 4th Commandment the non-Israelite Gentile is to keep the Sabbath. Is the gentile forced to keep the Sabbath. Absolutely Not! These are *converted gentiles* who accepted the covenant with God. In Ezekiel, God, speaking of his temple says of the gentiles, “And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

“In that ye have *brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.*

“And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

“Thus saith the Lord GOD; *No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.*” (44:6-9). The non-converted Gentile could not partake in the law of God. The converted could, the one circumcised in heart and flesh, as Paul said, “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” (Rom 2:29). True circumcision is of the heart. Deuteronomy 10:16 says the same thing, this is God speaking to the Israelites, “Circumcise therefore the foreskin of your heart, and be no more stiffnecked.” True conversion is of the heart. Outward circumcision was not true conversion but an outward sign of the covenant with Abraham. It was a “*a seal of the righteousness of the faith which he had yet being uncircumcised:*” (Rom 4:11).

Notice here another scripture of the gentile keeping the Sabbath and is converted to Yahweh, “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

“Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people” (Isa 56:6-7). Strangers that “join” themselves are converted gentiles (see 1 Corinthians 6:17), and are part of the covenant of God, and keep his Sabbaths. So converted gentiles were obeying and were commanded to keep the laws of God.

Gentiles kept the Passover, in Exodus 12 God says, “And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

“*One law* shall be to him that is homeborn, and unto the stranger that sojourneth among you” (Ex 12:48-49). These are gentiles who are converted, who want to keep Passover. Circumcised in heart, and receiving the “seal” of righteousness in the flesh. Then God says there is “one law” for all the converted, (see also Num 9:14; 15:15-16, 29; Lev 24:16, 24). God also says that the stranger once converted is, “as one born among you, and thou shalt love him as thyself;” (Lev 19:34). They become Israelites. This is what the apostle Paul says in Galatians 3:29, “And if ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise.” Converted gentiles are Abraham's seed and heirs, they are fellow Israelites, this is an Old Testament law used by the Apostle Paul about the gentiles.

The gentiles, or strangers, kept the Sabbath, see Exodus 20:10; 23:12; Deut 5:14. The Day of Atonement, Lev 16:29. The Passover, Ex 12:48-49; Number 9:14, and the Sacrificial laws, Num 15:14. No one can argue that the law was only for Israel in the Old Testament, it was for the gentiles as well.

Deuteronomy 29 makes plain to whom he made this covenant with and it included the gentiles with Israel, he said, “Keep therefore the *words of this covenant*, and do them, that ye may prosper in all that ye do.

“Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with *all the men of Israel*,

“Your little ones, your wives, and *thy stranger that is in thy camp*, from the hewer of thy wood unto the drawer of thy water:

“*That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:*

“That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

“*Neither with you only do I make this covenant and this oath;*

“*But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day:* (vv.9-15). Notice this was for Israel and the stranger that “enter”

into the covenant with God, converted people, and not just with them, but with future generations as well.

So now we come to the Jerusalem conference. Let's understand first the context of the Chapter. Verse 1 says, “And certain men which came down from Judaea taught the brethren, and said, Except ye be *circumcised* after the manner of Moses, *ye cannot be saved.*” The context is, people had to be circumcised IN ORDER TO BE SAVED! Now first, what is the purpose in the bible for circumcision?

God says that circumcision was a “token [sign] of the covenant betwixt me and you.” (Gen 17:11). It was a sign! Abraham's seed was set aside and marked with a sign that they were God's people in a covenant with him. It had nothing to do with Salvation. The Apostle Paul writes, “And he received the *sign* of circumcision, *a seal of the righteousness of the faith* which he had *yet being uncircumcised*: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:” (Rom 4:11). Notice, Abraham was saved BEFORE he was Circumcised. *Afterward* circumcision was instituted as a sign of Abraham's faith.

Verse 10 Paul again says, “How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, *but in uncircumcision*...And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, *which he had being yet uncircumcised*.” (Rom 4:10, 12). So Abraham was saved before circumcision. He was circumcised in the heart and not the flesh. The flesh was the seal, the sign of his Salvation.

But the Jewish thinking was that you needed to be circumcised in order to be saved. God saw this in the church, the traditions of men, in the church of God because the first converts were Jews and the traditions of Judaism were still lingering in the church. Judaism, meaning, the traditions of the talmud and the Midrash, the “traditions of men” as Jesus said in Matthew 15:9.

In Acts 10 we see Peter saying that “it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;” (v.28), yet told God that he kept the food laws in verse 14. Contradiction, no! One was the law of God, the other, the law of men. As we have seen, converted gentiles were as one “born” among the Israelites, treated as brothers. God showed Peter that day something they had forgotten, that the gentiles were welcome to salvation as well. The unconverted were off limits to them because they might turn them from the Lord God, see Deuteronomy 7, but this got corrupted into all gentiles even gentiles of faith, “But there is *no O.T. regulation forbidding such social contact with Gentiles*, though the rabbis had added it and had made it binding by custom. There is nothing more binding on the average person than social custom. On coming from the market an orthodox Jew was expected to *immerse to avoid defilement* (Edersheim, *Jewish Social Life*, pp. 26-28; Taylor’s *Sayings of the Jewish Fathers*, pp. 15, 26, 137, second edition).” (Robertson Word Pictures, emphasis added).

So here we see another “Tradition” that the church had to deal with. Circumcision to be saved. “And certain men which came down from Judaea taught the brethren, and said, *Except ye be circumcised after the manner of Moses, ye cannot be saved*.” (Acts 15:1). Who were these men? Verse 5 shows they were of the “sect of the Pharisees which believed,…” These were still clinging to the traditions of men, and not the law of God. Now the rest of verse 5 says, “That it was needful to circumcise them, and to command them to keep the law of Moses.” Now does this mean God’s law in the Old Testament?

First we must remember, they wanted to circumcise the gentiles or they could not be SAVED? Is this in the Old Testament? Absolutely Not! The Old Testament says we are saved by Grace and that Yahweh is the one who saves us, notice, what the Bible says, “*But Israel shall be saved in the LORD with an everlasting salvation*.” (Isa 45:17).

“Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: *truly in the LORD our God is the salvation of Israel*.” (Jer 3:23).

**Saved by Grace in the O.T.-** “Turn us again, O God, and cause thy face to shine; and we shall be saved.” (Psalm 80:3, 7, 19). What does “cause thy face to shine;” mean? It’s from Numbers 6:25 which says, “The LORD make his *face shine upon thee*, and be *gracious unto thee*.” It means Grace. David was saying that Yahweh saves us BY HIS GRACE! This is in the Old Testament! Never does it say in the Old Testament that we are saved by circumcision, *but that we are saved by Yahweh through his grace!*

So what does verse 5 of Acts 15 really mean? Some of the original implications of the Pharisees' argument may have been lost in translation, especially if the original discussion took place in Hebrew or Aramaic and was subsequently translated into Greek and then into English. The Greek text of this passage suggests an alternative interpretation of the Pharisees' argument.

The interpretation of the Greek is that these Christian Pharisees were advocating not only circumcision, *but also the man-made traditions and laws of the rabbis that had been added to Jewish law in order to "guard" the Torah.* (For example, the Old Testament teaches that a person is not to carry a burden on the Sabbath, but the rabbis taught that a person is not to carry anything at all on the Sabbath.). Notice what Martin Abegg, in the November-December 1994 *Biblical Archaeological Review*, says on page 54 about the man made laws of the Rabbi's, "rabbinic extensions called *Talmud*, which effectively ***built a fence around the Torah***, successive layers of which have become codified in the rabbinic works of the *Mishnah* and the two *Talmuds*." "A fence" was built around the Torah, the Law of God, to "guard" the Torah, to prevent the Jews from inadvertently breaking the Torah at all costs.

In Acts 15:5, the words "to obey" are translated from the Greek verb *tereo* which means literally "to guard" (Strong's # 5083). The argument of the Pharisees can be translated as "*The Gentiles must be circumcised and commanded to guard the law of Moses,*" with the implication that the Gentiles should be taught to observe the man-made laws that the rabbis put in place to guard the Torah. As we examine this conference further we will see more evidence that this is true, that Judaism is meant and not the law of God.

Now we have seen that in the Old Testament, we are saved by grace in Yahweh. Do we see in Judaism, that we need to be circumcised to be saved? Yes we do!

In his Commentary on the Epistle to the Romans, Charles Hodge writes, "It is obvious that the Jews regarded circumcision as in some way securing their salvation. That they did so regard it, may be proved not only from the passages of the New Testament where the sentiment is implied, but also by the *direct assertion of their own writers.* Such assertions have been *gathered in abundance* from their works by Eisenmenger, Schoettgen and others. For example the Rabbi Menachem, in his commentary on the books of Moses, fol.43, col.3, says 'Our Rabbins have said, that no circumcised man will see hell.' In the Jalkut Rubeni, num 1, it is taught, 'Circumcision saves from hell.' In the Medrasch Tillim, fol.54 col.2, it is said 'God swore to Abraham, that no one who is circumcised should be sent to hell. In the book Akedath Jizehak, fol.54, col.2 it is taught that 'Abraham sits before the gate of hell, and does not allow that any circumcised Israelite should enter there'" (p.63, emphasis added). These man made traditions were being taught in the church, and the disciples had to deal with it, and make a decision.

Acts 5:6 "The apostles and elders met to consider this question." The fact that the apostles seriously discussed this question shows that they still had high regard for the law of Moses and considered such questions to be important.

Acts 15:7-9 After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their

hearts by faith.”

Peter reminds the elders about the first uncircumcised believers and how they received the Holy Spirit at the house of Cornelius in Caesarea. Peter says specifically that God made no distinction between the Gentile believers and the Jewish believers.

Acts 15:10 “Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?”

Here is another clue from Peter showing that the law of God was NOT what they were discussing. Is the law of Moses as an unbearable yoke? Remember, this is the same Peter that exclaimed, “Surely not, Lord!” when in a vision he was told to disobey the dietary laws. (Acts 10:14) It would have been rather uncharacteristic for Peter to refer to the Law of Moses as an unbearable yoke. Years later when the elders spoke of the Christians where Peter lived they said, “many thousands of Jews have believed, and all of them are zealous for the law.” (Acts 21:20) Apparently they observed the law of Moses quite enthusiastically, so it would have been totally untrue for Peter to say the law of Moses was something they had been unable to bear. Such a statement would have directly contradicted the Scriptures which describe the law as a delight and something to rejoice about. (Psalm 119) It would also have been disagreeing with Paul who wrote, “For in my inner being I delight in God’s law,” (Romans 7:22) and with Moses who wrote, “Now what I am commanding you today is not too difficult for you or beyond your reach.” (Deut 30:11)

So, what was the yoke that Peter was speaking about? Peter was referring to what Jesus said about the man-made requirements that had been added by the Pharisees but were *not actually part of the Torah*. “They tie up heavy loads and put them on men’s shoulders, but they themselves are not willing to lift a finger to move them.” (Matthew 23:4).

Gill’s Commentary writes, “Meaning *not the rites and ceremonies of the law of Moses, circumcision, and other rituals, which obliged to the keeping of the whole law*, which was a yoke men were not able to bear; *but the traditions of the elders, which the Scribes and Pharisees were very tenacious of, and very severely enjoined the observance of, and are called their ‘heavy’ things* (0)

“It is a tradition of R. Ishmael, there are in the words of the law, that, which is bound or forbidden, and that which is loose or free; and there are in them light things, and there are in them heavy things; but the words of the Scribes, ‘all of them are heavy.’

“And a little after,

“‘the words of the elders,’ ‘are heavier’ than the ‘words of the prophets.’

“Hence frequent mention is made of

“the light things of the school of Shammai, ‘and of the heavy things of the school of Hillel’ (p)

“two famous doctors, heads of two universities, in being in Christ’s time: these are also called, ‘the blows, or wounds of the Pharisees’ (q); not as Bartenora explains them, the wounds they gave themselves, to show their humility; or which they received, by beating their heads against the wall,

walking with their eyes shut, that they might not look upon women, under a pretence of great chastity; but, as Maimonides says, these are their **additions and heavy things, which they add to the law**. Now the binding of these heavy things, means the imposing them on men, obliging them to observe them very strictly, under great penalties, should they omit them. The allusion is, to those frequent sayings in use among them, such a thing is 'bound', and such a thing is loosed; such a 'Rabbi binds', and such an one looses; that is, forbids, or allows of such and such things" (emphasis added). This is the yoke, man made laws, not the law of God, which is called the "law of liberty" (James 2:12). John said his Commandments are not "grievous" (1 John 5:3). Moses told Israel to, "and proclaim liberty throughout all the land unto all the inhabitants thereof:" (Lev 25:10). God's Law is the law of liberty not bondage.

So then they came to the conclusion, and confirmed what the Old Testament says in Acts 15:11 "We believe it is *through the grace of our Lord Jesus that we are saved*, just as they are." Just like in the Old Testament, the Israelite and the stranger, there was no difference between the two, and both were saved by Yawheh through his grace, and of course Jesus Christ is the Yahweh of the Old Testament, *Read our booklet, Who, What is God for more details.*

Then the Apostle James makes a few words and quotes a prophecy of the Gentiles coming to the faith of Christ in verses 13-18. Then in verse 19 he says, "Wherefore *my sentence* is, that we trouble not them, which from among the Gentiles are turned to God:  
"But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.  
"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (vv.19-21). Interesting, this is the scripture that people quote to show the Law is not to be obeyed by the Gentiles, it was only for Israel.. But as we have seen the gentiles in the Old Testament kept the laws and were obeyed by them. In Galatians 3:28, it says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Are there two types of Christians? One keeps the law, the other does not? No! We are all one in Christ. What the church did not want to "trouble" the gentiles with is the man-made laws of Judaism, the yoke that the Jews nor the gentiles were able to bear as Peter said.

But notice if the law is done away, why did James GIVE THEM OLD TESTAMENT LAWS TO OBEY? He said, "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." ***These are laws in the Old Testament that was for the Israelite and the stranger, the gentile.***

Notice: "***abstain from food polluted by idols***"- "Whatsoever man there be of the ***house of Israel, or of the strangers which sojourn among you***, that offereth a burnt offering or sacrifice,  
"And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people." (Lev 17:8-9)

***"from sexual immorality"***- Lev 18:6-26 lists a wide range of sexually immoral activities and ends with "and shall not commit any of these abominations; ***neither any of your own nation, nor any stranger that sojourneth among you.***"

***"from the meat of strangled animals"***- "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be

eaten; he shall even pour out the blood thereof, and cover it with dust....And every soul that eateth that which died of itself, or that which was torn with beasts, *whether it be one of your own country, or a stranger*, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.” (Lev 17:13, 15).

**“and from blood”**- “And whatsoever man there be of the *house of Israel, or of the strangers that sojourn among you*, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.” (Lev 17:10). Why were these law picked out specifically for the gentiles. Does this mean that these laws were enforced and the other laws of God are not? Absolutley Not! The others laws of God were still in force for the gentiles as well as we shall see in the next verse. But these laws were specifically laid out for the gentiles because this is the world that most of the gentiles came out of. Many of their backgrounds are from the pagan world and the pagan world is literally stuarted with these kinds of practices. Notice what the commentary says, “Four items are mentioned, which are all embraced in the apostolic letter as things forbidden. *They were four common customs of the Gentile world, and matters on which there should be a clear understanding. The first does not mean only to refrain from worshiping idols, or eating meat offered in idol sacrifice, but from all the pollutions of the system of idolatry.* Licentiousness and drunkenness received a sanction from religion. See Lecky’s *European Morals*, chap. V., and Conybeare and Howson’s *Paul*, chap. IV.” (The People’s New Testament, Johnson, emphasis added). The Apostles wanted to be extremely clear to the gentiles to keep away from those pagan practices that they came out of.

The next verse James says, “For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day” (Acts 15:21). The gentiles went to the synagogues, and worshipped on the Sabbath. In Acts the 13th chapter, Paul preached Christ in the “synagogue on the sabbath day,” (v.14), and there were “Jews” and “the Gentiles” that “besought that these words might be preached to them the next sabbath.” (v.42). And when “the congregation was broken up, *many of the Jews and religious proselytes* [Gentiles] followed Paul and Barnabas: who, speaking to them, persuaded them to *continue in the grace of God.*” (v.43). Paul told them to continue in the faith of Jesus Christ. These were Jewish and Gentile Christians. These stayed in the synagogue and worshipped on the Sabbath. The next verse reveals, “And the next *sabbath day* came almost the whole city together to hear the word of God.” (v.44). So the Gentiles continued worshipping in the synagogues on the Sabbath. This is why James wrote what he did in Acts the 15th chapter. He is basically saying here that the Gentiles can learn how to live accoding to God’s law because the law of God is preached every Sabbath where they were meeting, in the synagogues.

**Colossians 2:11-17**- The passages quoted most often is of course in the book of Colossians which says, “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

**“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;**

“And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

***“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:***

“Which are a shadow of things to come; but the body is of Christ.” At first glance it may seem that God’s law is done away. But on closer inspection of the verses we see a totally different message. In actuality, the Apostle Paul was actually confirming that the Gentile church was KEEPING THE SABBATH AND FESTIVAL DAYS, NOT DOING AWAY WITH THEM!

Let’s examine this verse by verse, “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:” This is the spiritual circumcision of the heart that God wants all of us to have. This is the “gift of righteousness” given to us at conversion and baptism, and the receiving of the Holy Spirit. Paul says again in Romans 2, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:...But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” (vv.28-29). A true follower of God is circumcised of the heart. God intended this all along for his people, to follow him heart, mind and soul. This is an Old Testament law that Paul gave, in Deuteronomy, “Circumcise therefore the foreskin of your heart, and be no more stiffnecked...And the LORD thy God will *circumcise thine heart*, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live...Circumcise yourselves to the LORD, and take away the foreskins of your heart” (10:16; 30:6; Jer 4:4). This is a real Israelite, those who follow the Lord God by keeping his laws. This is what Colossians is telling us in verse 11, that the people in the church were circumcised of the heart and were followers of God now, and not following their fleshly appetites anymore.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

“And you, being *dead in your sins and the uncircumcision of your flesh*, hath he quickened together with him, having forgiven you all trespasses;” (vv.12-13). This is how the forgiveness of sins and the circumcision of the heart happens, through baptism, and the receiving of the Holy Spirit, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38). With the Holy Spirit which “beareth witness with our spirit, that we are the children of God:” (Rom 8:16), when it dwells with our “spirit” which is the heart of man, God circumcises the fleshly heart, spiritually, so that we receive that “gift” of righteousness, and are children of God. Circumcised in the heart, “...the *righteousness of the law* might be fulfilled in us, who walk not after the flesh, *but after the Spirit.*” (Rom 8:4), we walk in the law of God, the Old & the New Testaments shows that this is what is meant to be circumcised of the heart, the obedience the law of God through the method of repentance and Baptism.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;” (v.14). This is the quote everyone seems to quote to say the law is done away, but as we shall see this is not the case. First everyone forgets the context of the verse that says in verse 13 that God forgave us “all trespasses” which is sin, and that we are “dead” in our sin, the uncircumcision of the flesh is gone, circumcised in the heart is obeying God’s Law.

Now continuing the thought Paul says, “Blotting out the handwriting of ordinances that was against

us, which was contrary to us, and took it out of the way, nailing it to his cross;” Now does it make sense to say that God’s law is done away now that we are obeying it circumcised in the Spirit? Of Course Not! Is God’s law “contrary to us.” No God’s law is for our benefit, is it everything that is right good and it shows the way of Love. God says, “Ye shall walk in all the ways which the LORD your God hath commanded you, *that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess*” (Deuteronomy 5:33). No, God’s laws are *not* contrary to us. So what is? SIN! Sin is the way of death, contrary to life, “For the wages of sin is death;” (Rom 6:23). God’s Laws are life, sin is death, it works against us. It does not profit man. Jeremiah wrote, “they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, *and walked after things that do not profit*” (2:8). And what is sin? “sin is the transgression of the law” (1 John 3:4). So what has been nailed to the cross? What is contrary to us? The answer is obvious, but let’s examine first what are these “handwriting of ordinances”?

In the Greek language the word for “handwritten” is “cheirographon” (Strong’s # 5498). This word as Biacchiocchi writes in his book Sabbath in the New Testament says, “Recent studies have shed light on the meaning of *cheirographon* which occurs only once in the Scripture (Col 2:14). Its usage in apocalyptic literature indicates the cheirographon is the ‘*record-book of sins or a ‘certificate of sin-indebtedness’ but not the moral or ceremonial laws.* This view is supported also by the clause ‘and this he has removed out of the middle’ [“and took it out of the way,” KJV] (2:14). ‘The middle’ was the position occupied at the center of the court or assembly by the accusing witness. In the context of Colossians, the accusing witness is the ‘*record-book of sins’ which God in Christ has erased and removed out of the court*” (p.111, emphasis added). The Handwriting was the record of our sins that we committed. The “ordinances” which it speaks of, which our sins are “in,” the King James has “”handwriting *of ordinances*” but the literal is “handwriting in the ordinances” (Young’s).

The “ordinances’ in the Greeks is “dogma” (Strong’s # 1378). This word “dogma” means, “decree.” Vines writes, “transliterated in English, primarily denoted ‘an opinion or JUDGMENT’ (from dokeo, ‘to be of opinion’) hence an ‘opinion expressed with AUTHORITY’, a doctrine, ordinance, decree” (p. 153, emphasis added). So God has “blotted” out the record book of sins and the “judgement” applied to those sins. What is that judgment? “Now these are the *judgments* which thou shalt set before them....

“And he that smiteth his father, or his mother, *shall be surely put to death.*

“And he that stealeth a man, and selleth him, or if he be found in his hand, *he shall surely be put to death.*

“And he that curseth his father, or his mother, *shall surely be put to death.*

And if any mischief follow, then thou shalt give *life for life,*

“*Eye for eye, tooth for tooth, hand for hand, foot for foot,*

“*Burning for burning, wound for wound, stripe for stripe*” (Ex 21:15-17, 23-25). The “wages of sin is death” (Rom 6:23). The judgement for breaking the law is the death penalty. Jesus nailed the judgment for our sins to the cross, it has nothing to do with the law being done away, *but the penalty of breaking it.* Biacchiocchi concludes, “...the document nailed to the Cross is *not the law* in general or the Sabbath in particular, but rather the *record of our sins.* Any attempt to read into it a reference to the Sabbath, or to any other Old Testament ordinance, is unwarranted, gratuitous fantasy, (p.111).

Now it's interesting that the Apostle Paul uses the expression "Blotting out" in verse 14. In connection with Baptism (v.12), our sins have been forgiven (v.13). The record of our sins have been "blotted out" with the waters of baptism, and the judgement (death penalty) nailed to the cross with the Sacrifice of Christ. He paid the penalty for our sins. Like in the Old Testament, the sins of the person was transferred to the innocent victim, and sacrifice was made, and the " blood that maketh an atonement for the soul." (Lev 17:11). Jesus' blood, "cleanseth us from all sin....And he is the propitiation [Gr. "Atonement" Strong's # 2434] for our sins:' (1 John 1:7, 2:2). The sacrificial lamb in the Old Testament paid the penalty for the sinner, as in the New with Jesus Christ.

The "blotting out" with water Paul here "is probably an allusion to Num 5:23, where the curses written in the book, in the case of the woman suspected of adultery, are directed to be *blotted out with the bitter waters*." (Clarke's Commentary, emphasis added). Numbers says, "And the priest shall write these curses in a book, and he shall *blot them out* with the bitter water:" (v.23). The word "curse" in this passage was "alah" (Strong's # 423) which means, "The 'oath' was a 'curse' on the head of the one who *broke the agreement*" (Vine's Expository Dictionary, p.54, emphasis added). Because we have broken God's law, the record of our sins written in the book was washed away with the waters of baptism, and the curse on our head, for breaking the law of God was nailed to the cross, through the sacrifice of Christ. This says nothing of the law being done away, but everything to do with our sins and the judgement on those sins.

**Colossians 2:16-17-**"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

"Which are a shadow of things to come; but the body is of Christ." When people see the church of God celebrating the festivals of God and the weekly Sabbath, many will point to this scripture and say "its all be done away with in the New Testament." Waltar Martin in his book Kingdom of the Cults in his weak refutation of some of the beliefs of the church of God boldly asserts that, "*law keeping*, dietary prohibitions, the Mosaic ordinances which were binding on Israel, and the Jewish custom of observances of Feasts etc... *were abrogated by the Holy Spirit...*" (Herbert W. Armstrong and the World Wide Church of God Tract, p.45, emphasis added). It is interesting how he contradicts himself a few pages earlier and says, "It is certainly true that no informed Christian believes in the destruction or setting aside of the laws of God..." (p.42). He uses the very scriptures we are dealing with here to prove God's law has been done away, which we have so far shown is not true. God's laws are forever and will never be taken away. This is the very nature of God!

**The Colossian Heresy-** Back to Colossians, we must understand the background of the letter to understand what Paul was speaking. In the book God's Sabbath Rest, it explains the historical context of the letter, "Taking into account the historical context, the answer becomes clear. As the Church grew and developed in the first century, it had to deal with the progressive infiltration of gnosticism. The influence of this thought and practice is particularly noticeable in the New Testament writings of Paul, Peter and John.

"Gnosticism 'was essentially a religio-philosophical attitude, not a well-defined system' (Curtis Vaughan, The Expositor's Bible Commentary, Vol. 11, p. 166). As such, it wasn't a competing religion, rather an approach to one's existing beliefs. The central theme of gnosticism was that secret knowledge (gnosis is the Greek word for "knowledge," hence the term gnosticism) could enhance or improve one's religion.

"Its central teaching was that spirit is entirely good, and matter is entirely evil. From this unbiblical

dualism flowed...important errors' (The New International Version Study Bible, introduction to 1 John). Among these errors were beliefs that 'man's body, which is matter, is therefore evil. It is to be contrasted with God, who is wholly spirit and therefore good;' salvation 'is escape from the body, achieved not by faith in Christ but by special knowledge;' and, 'since the body was considered evil, it was to be treated harshly. This ascetic form of gnosticism is the background of part of the letter to the Colossians.'

"In addition to these beliefs, 'Gnosticism, in all its forms, was characterized by belief...in mediating beings.' Further, 'The knowledge of which the gnostics spoke...was knowledge acquired through mystical experience, not by intellectual apprehension. It was an occult knowledge, pervaded by the superstitions of astrology and magic. Moreover it was an esoteric knowledge, open only to those who had been initiated into the mysteries of the gnostic system'" (Vaughan, p. 167).

"All of these elements are seen to have been influencing the Colossian congregation. It is clear that Paul was combating the supposedly special knowledge claimed by the Gnostics by claiming that he was making known to the Colossians the higher, saving knowledge of God and Jesus Christ (Colossians 1:9, 25-29; 2:2, 3).

"Paul wrote to them 'lest anyone should deceive you with persuasive words' (verse 4). He called this secret knowledge nothing more than 'philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ' (verse 8). The more important knowledge, wrote Paul, was that of God and Christ, 'in whom are hidden all the treasures of wisdom and knowledge'" (verse 3).

"Adherents to the heresy included people who advocated obeisance to angels and other spiritual powers. Paul warned the Colossians of those who delight in 'worship of angels' (verse 18). In the light of Christ's atoning sacrifice, these supposed spirit 'principalities and powers' were useless as a means of access to God, he said (verses 10, 15).

"Based on their belief that spirit was good and the flesh was evil, these teachers taught strict asceticism, denying the self any physical pleasure. Through 'neglect of the body' (verse 23), they hoped to attain increased spirituality. Paul described their rules as 'Do not touch, do not taste, do not handle' (verse 21). These regulations concerned only 'things which perish with the using,' he wrote, because they are based on 'the commandments and doctrines of men' (verse 22), rather than teachings from God.

"This early Gnostic asceticism probably integrated gentile concepts with elements of Judaism such as circumcision (verse 11). 'It is likely, therefore, that the Colossian heresy was a mixture of an extreme form of Judaism and an early stage of gnosticism' (The New International Version Study Bible, introduction to Colossians).

"From the specific teachings Paul addressed, it appears that one or more branches of Judaism were influenced by gnosticism and infiltrated the Colossian congregation, teaching an extreme form of ascetic Judaism blended with Gnostic beliefs. The ascetic approach advocated by these false teachers led them to condemn those whose religious observances were not up to their ascetic spiritual standards. *Thus Paul cautioned the Colossians 'not [to] let anyone judge you by what you eat or drink...' (verse 16, NIV)*" (pp.44-46). Now that we understand the background of the letter, when Paul says "let no man," we understand that he is speaking of the Gnostics and their teachings of the

“commandments of men” and not the Commandments of God.

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:” (v.16). Who is he speaking of in this passage? *The Gnostics and their false teachings*. “Let no man [Gnostics and false doctrines] therefore judge you” The word “judge” “Krino” (Strong’s # 2919) means, “to pronounce an opinion concerning right and wrong” (Thayers Lexicon). The Gnostic were expressing there opinion TO THE CHURCH OF GOD on HOW THEY WERE KEEPING THE HOLY DAYS AND THE SABBATH! **This was NOT a question of “IF” but “How” they were keeping them.** In this light, the scripture shows that the New Testament Gentile Church were KEEPING THE HOLY DAYS OF GOD! Notice the context, “Let no man [The Gnostic] therefore judge you [give their opinion] in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days

“Which are a shadow of things to come; *but the body is of Christ.*” Paul adds “Which are a shadow of things to come” to the thought, then gets back to the point, “*but the body is of Christ.*” First, “*is*” in this verse is italicized and not in the original Greek Text, but added by the translators, so it should read, “BUT THE BODY OF CHRIST” The bible says that the body of Christ is the church of God (see 1 Corinthians 12:27). The point Paul is making here is not to let the false teachers tell you HOW to keep God’s holy days, but these things should be determine by the true people of God, the CHURCH. The church determines doctrine by what is inspired by the holy word of God the Bible. Truly, the two verses can read, in its proper context, “Let no man [False brethren, Gnostic teachings etc...] therefore judge you [give their opinion] in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:...but the body of Christ [therefore judge you on how to observe these days].”

What were some of the things the Gnostics had problems with, when it came to how the church was celebrating the festivals of God? “...they [the church] observed those times, apparently in a joyous and festive manner. These days were, after all, given by God as festivals and celebrations. This approach was entirely *contrary to the Gnostic approach of stolid self-denial so evident in this chapter...*Paul addressed is that Christians *should not be criticized* for observing these days in a festive manner. Paul cautioned that members should not let others judge them *by those misguided ascetic standards* in what they ate or drank or how they observed the Sabbaths or festivals (verse 16)” (ibid, p.46, emphasis added). The conclusion the booklet draws is, “*Paul didn’t question whether they should be kept.* The obvious implication of these verses is that these *gentile Christians were in fact observing these days, and in no way were they told to desist.*” (p.46, emphasis added).

“**Shadow of things to come**”-What does Paul mean, when he said “Which are a shadow of things to come”? Many feel that this means that these all point to Christ therefore not to be observed. But that is not what it says. Paul said they “are a shadow of things *to come*,” indicating they have a future fulfillment. The Greek word translated “to come” is “mello,” meaning “to be about to do or suffer something, to be at the point of, to be impending” (Spiros Zodhiates, The Complete Word Study Dictionary New Testament, p. 956).

Mello means “to be about (to do something), often implying the necessity and therefore the certainty of *what is to take place*” (W.E. Vine, Vine’s Expository Dictionary of New Testament Words, “Come,” p. 207).

Paul uses the same word construction in Ephesians 1:21, stating that Jesus Christ is “far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also *in the one to come*” (NIV). He contrasts the present age with one “to come,” showing there

is clearly a future fulfillment.

This future fulfillment is also made clear from the phrasing in Colossians 2:17 that these things “*are a shadow.*” The Greek word *esti*, translated here as “are,” is in the present-active tense and means “to be” or “is” (Zodhiates, p. 660). For Paul to have meant that the Sabbath and festivals were fulfilled and became obsolete in Jesus Christ, it would have been necessary for him to say they “*were a shadow*” and to have used entirely different wording.

Paul’s choice of wording makes it clear that the Sabbath and festivals “*are a shadow*” of things still to come and not “*were a shadow*” of things fulfilled and made obsolete in Jesus Christ.

The way to understand this, is, suppose there is a large tree out in the sun, there is also going to be a shadow. *The shadow leads you to the tree.* If you take away the shadow, then there *is no tree.* The shadow right now is the Sabbath and Holy Days, which lead us, or teaches us about redemption, salvation, the kingdom of God, the blood of the lamb, and the spiritual rest we will have in the Kingdom of God, which is represented in the Sabbath, see Hebrews 4. *This is the future reality about to come! The shadow teaches us, and we learn these amazing truths and the plan of salvation of God!*

**Conclusion**-Colossians 2:11-16 does not teach that the law is done away, *but, the law was kept by the New Testament church,* and that these things point to, and teach us about the Kingdom of God, salvation etc...

**Book of Romans & Galatians**-The two major letters into which many justify that God’s law is done away is in the book of Romans and Galatians. Many used the common proof text to show this such as, “for ye are not *under the law,* but under grace” (Rom 6:14). Or, “Therefore by the *deeds of the law* there shall no flesh be justified in his sight:...Therefore we conclude that a man is justified by faith *without the deeds of the law*” (Rom 3:20, 28). And in Galatians, “Knowing that a man is not justified by the *works of the law,* but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and *not by the works of the law:* for by the works of the law shall no flesh be justified. But that no man is *justified by the law* in the sight of God, it is evident: for, The just shall live by faith” (Gal 2:16; 3:11). Now are these claims valid? Is the Apostle speaking of the law of God? What does it mean we are not “under the law”? What are the “works of the law”? And if the Bible is the word of God, it cannot contradict. If the “works” of the law means God’s law, then Paul contradicted himself, because he wrote, “Therefore by the deeds of the law there shall no flesh be justified in his sight:” (3:20). *Yet earlier he wrote,* “(For not the hearers of the law are just before God, but the *doers of the law shall be justified.*” (Rom 2:13). Is this a contradiction?

When we look in the bible and see just what are the “works of the law,” we see, in the *context* of the verses Paul gives, *that is cannot possibly mean, the law of God, but something else!* We will see that the bible does not contradict, and that the “deeds” or “works” of the law does NOT MEAN THE LAW OF GOD!

Now the Apostle Paul writes about Justification in a few of these chapters. What does “Justification” mean? “the act of pronouncing righteous...the establishment of a person as just...” (Vine’s p.338). A person is righteous, or justified in the site of God, without sin to his charge. What is righteousness according to the bible? “all thy commandments are righteousness” (Psalm 119:172). God’s law is what makes us righteous. We can only be righteous by GOD *giving us that gift,* because

“none that seeketh after God,” *its a gift!* We must also remember, its GOD’S RIGHTEOUSNESS, NOT OURS, “Hearken unto me, ye that know *righteousness*, the people in whose heart is *my law*;” (Isaiah 51:7). God’s law is *his* righteousness, not ours. So what about what Paul said, “Therefore by the *deeds of the law* there shall no flesh be justified in his sight:” (Rom 3:20)?

Actually, this chapter shows just what the “deeds of the law” are. The previous verses say, “As it is written, There is *none righteous*, no, not one:

“There is none that understandeth, there is none that seeketh after God.

“They are all gone out of the way, they are together become unprofitable; there is *none that doeth good, no, not one.*

“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

“Whose mouth is full of cursing and bitterness:

“Their feet are swift to shed blood:

“Destruction and misery are in their ways:

“And the way of peace have they not known:

“There is no fear of God before their eyes.” (vv.10-18). Notice Paul said none is “righteous” and that none “doeth good.” These are the people, who are sinning in God sight. *Man’s ways, not God’s*. The ways of man is sin, as Isaiah says, “But we are all as an unclean thing, and all *our righteousnesses* [man’s ways] are as filthy rags; and we all do fade as a leaf; *and our iniquities*, like the wind, have taken us away.’ (64:6).

These are the ones who are “guilty before God.” (v.19). This is whom Paul is referring. Then he says about those who are “guilty before God,” “*Therefore* by the deeds of the law there shall no flesh be justified in his sight:” (v.20). So what are the “deeds of the law?” The “deeds of the law,” is SIN, NOT GOD’S LAW. *Man’s ways not God’s!*

Why did the Apostle call it the “deeds of the law”? What Law? The Apostle was speaking of two laws in the letter to the Romans. The “Law of God,” and the “Law of SIN.” Notice Romans chapter 7, “For I *delight in the law of God* after the inward man:

“But I see *another law* in my members, warring against the law of my mind, and bringing me into captivity to the *law of sin which is in my members.*

“O wretched man that I am! who shall deliver me from the body of this death?

“I thank God through Jesus Christ our Lord. So then with the mind *I myself serve the law of God*; but with *the flesh the law of sin.*” (22-25). Two laws, and Paul wanted to serve the “law of God” not the “law of sin” which is breaking the Commandments of God, (1 John 3:4). This phrase of the “deeds” or “works” of the law we also see in history as well, as the sinful ways of man that we will see later in the booklet.

So now we can understand when Paul said that the “the doers of the law shall be justified.” (Rom 2:13). The doers of God’s law, which is HIS RIGHTEOUSNESS are just before God, and the people who practice sin (the deeds of the law) are not just before God. This is in totally agreement with the Bible. God gives us the “gift of righteousness” (Rom 5:17). *It is not earned*, but given to us by God so we can be just in his sight. Pronounced righteous with his righteousness! As God says in Ezekiel, “Hath walked in my statutes, and hath kept my judgments, to deal truly; *he is just, he shall surely live*, saith the Lord GOD” (Ezekiel 18:9).

This is why God says, “To declare, I say, at this time *his* [God’s] righteousness: that he [the sinner] might be just, and the justifier of him [the sinner] which believeth in Jesus” (Rom 3:26). Is believing on Jesus part of the law of God? We will see that it is in the next section of the booklet!

What about “justification by faith”? Is this not different than keeping the law of God? No, they are actually one and the same thing! The law of God IS faith. Paul gives the example of Abraham. Is this a contradiction? “(For not the hearers of the law are just before God, but the *doers of the law* shall be justified.” (Rom 2:13). “Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ:” (Rom 5:1). Absolutely Not! The Bible shows it is one and the same.

Jesus Christ spoke of the “weightier matters of the law,” that the Pharissee’s “omitted” which were “judgment, mercy, and *faith*.” (Matthew 23:23). God’s Law is mercy, or grace as we shall see, and “faith.” The Apostle James wrote of Abraham, the exact subject that Paul was writing about, Abraham’s justification, and how Abraham was “justified by works,” (James 2:21). These works were not the “deeds” or the “works” of the law, which is man’s ways, but the works of Faith, obeying the voice of the Lord God. James wrote, “Even so faith, if it hath *not works*, is *dead*, being alone. “Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee *my faith by my works*.” (James 2:17-18). Faith is shown by the individual obeying God. It God working in you. Jesus said, “And he that overcometh, and *keepeth my works* [not our’s] unto the end, to him will I give power over the nations:” (Rev 2:26). Only people who have faith in God keep the law of God. *These are Commandments of faith*. Abraham, “obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” (Gen 26:5). Obeying the voice of God is the hearing of faith. God spoke, Abraham listened to God, and did what he said, he was Justified by faith, by keeping the law of God, he showed his faith BY HIS WORKS! We must also remember obeying God’s voice is the same as keeping his law as he says, “When thou shalt hearken to the *voice of the LORD thy God, to keep all his commandments which I command thee this day*, to do that which is right in the eyes of the LORD thy God.” (Deut 13:18).

In the book of Deuteronomy, God said that Israel would fall into idolatry, he said, “But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he *forsook God* which made him, and lightly esteemed the Rock of his salvation. “They provoked him to jealousy with *strange gods*, with abominations provoked they him to anger. “They sacrificed unto devils, not to God; *to gods whom they knew not, to new gods that came newly up*, whom your fathers feared not. “Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. “And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters” (32:15-19). Here Israel was prophesied to forsake God, and worship the gods of the nations. They would fall into idolatry, hence breaking the first-through the fourth, and also the last commandment “Thou shalt not covet...” for “covetousness, which is idolatry:” (Colossians 3:5). Possessions can be idols as well, and can come between you and God. Breaking these commandments, God continues to say, “I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in *whom is no faith*.” (32:20). Notice these are commandments of FAITH! Breaking them showed NO FAITH! And “faith which worketh by love.” (Gal 5:6). And what is love? Keeping the Commandments of God (1 John 5:3).

Paul said, “Do we then make void the law through faith? God forbid: yea, we establish the law.” (Rom 3:30). Do you see, the law of God is establish in faith not separate from faith. A few verses

later he says, “Where is boasting then? It is excluded. *By what law?* of works? Nay: but by the *law of faith*.

“Therefore we conclude that a man is justified by faith without the deeds of the law.

“Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

“Seeing it is one God, which shall justify the circumcision [Jews] by faith, and uncircumcision [Gentiles] through faith.” (Rom 3:27-30). Again we see, two laws, the law of faith, i.e. God’s law, and the “works” or “deeds” of the law, which is sin. The word “works” and “deeds” are one and the same word in Greek which is “*ergon*” (Strong’s 2041), so when Paul speaks of “works” and “deeds” its one and the same, the “works” or “deeds” of the law, which is sin.

Now what about, “Being justified freely by his grace *through the redemption that is in Christ Jesus*: “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the *remission of sins that are past*, through the forbearance of God;” (Rom 3:24-25)? Does this have anything to do with the law of God? Absolutely! This actually is contained in the first two Commandments in the law, and the law of atonement for the cleansing of sin. We will go into more detail in part three of this booklet.

So Abraham was justified by faith. Gen 26:5 shows that he kept the law of God, without the “deeds” of the law, which is sin. With this knowledge we can understand Romans the fourth chapter. In this context, what Paul is teaching in Romans can be clearly understood. In Fact the bulk of the Letter to the Romans is based on what God said to do for those who seek righteousness and Justification, “Hearken to me, *ye that follow after righteousness*, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged...*Look unto Abraham your father,...*” (Isaiah 51:1-2). Paul took God’s instruction, and explains how Abraham’s example is the same example we ought to do, to live as Abraham lived and walked, *after faith, meaning the laws of God*.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

“For if Abraham were justified by works, he hath whereof to glory; but not before God.

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

“Now to him that worketh is the reward not reckoned of grace, but of debt.

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” (Rom 4:1-5). Again the word for “works” is “*ergon*” meaning “deeds” or “works” which of course means the “works of the law” *in the context of Paul’s letter!*

Abraham was not justified by his own works, men’s works, but faith in God, obeying his voice as God said, “Because that Abraham obeyed my voice,...” (Gen 26:5). Therefore Abraham could not boast, because he was doing it God’s way, *not his*. Now, because Abraham “believed” God it was “counted unto him for righteousness.” The word “counted” in the Greek means actually “imputed” (Gr. *logizomai* “imputed, reckoned,” Strong’s # 3049). Later in the chapter Paul says, “Blessed is the man to whom the Lord will not impute [*logizomai*] sin.” What does impute mean?

Erwin Gane in his book on Galatians, makes very clear what this actually means, “When Paul used the verb *count* (*reckon, impute*) in Romans 4, he was borrowing an Old Testament term (see Genesis 15:6). The verb *to count* (*reckon, impute*) in both the Hebrew and Greek Old Testaments, sometimes refers to people being regarded as exactly what they are. Nehemiah’s treasurers were “counted faithful” because they were faithful (see Nehemiah 13:13). The Emims were counted as giants because they were giants (see Deuteronomy 2:11, 20). Job counted his comforters stupid because they *were* stupid (see Job 18:3). God is

never said to count something to be true that is not true.

“The verb *count* (*reckon, impute*) sometimes refers to a *tangible gift*, or statement of ownership. When the tithe was counted (reckoned, imputed) to the Levites, it was given to them. *It became their possession* (see Numbers 18:26-30). When the town Beeroth was counted (reckoned, imputed) to the tribe of Benjamin, *it became the possession of that tribe* (see 2 Samuel 4:2).

“*In the same manner, when righteousness was counted (reckoned, imputed) to Abraham, he was considered to be what the Lord had made him, righteous. This was so because the Lord had bestowed His own righteousness upon him.* Abraham believed; God transformed his heart and *simultaneously* declared the reality of His act. The imputation of righteousness (justification) involved both the transformation and the declaration. The declaration was **God’s recognition of His own presence and power in Abraham’s life**. Abraham remained a fallen human being with propensities to sin (compare 1 Corinthians 9:27; Galatians 5:17, 18). But as long as Christ dwelt in his life, he retained the blessings of justification.”(pp.57-58, emphasis added). Righteousness is a “gift” it is nothing that is earned. God must give it to you out of his Grace, Christ’s righteousness in us. God working in us. These righteous works of God justifies the sinner. So the righteousness of God, that God “imputed” to him became his possession, as Paul said, “Christ liveth in me:” (Gal 2:20). So “Abraham believed God, and it was counted [given as a possession] unto him for righteousness.[to live by faith in God by his law]” How do we receive this righteousness? By the Holy Spirit that dwells in us. “That the *righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*”

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“For to be carnally minded is death; but to be spiritually minded is life and peace.

“Because the carnal mind is enmity against God: *for it is not subject to the law of God, neither indeed can be.*” (Rom 8:4-7).

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, *but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.*” (2 Corinthians 3:3). JFB Commentary writes, “ALL the best manuscripts read, ‘On [your] hearts [which are] tables of flesh.’ Once your hearts were *spiritually what the tables of the law were physically, tables of stone*, but God has ‘taken away the stony heart out of your flesh, given you a heart of flesh’ .... Eze\_11:19; Eze\_36:26.” (emphasis added). The spirit of God dwells in us as something we possess, and God writes his law on our hearts, as we enter in the the New Covenant with him, “For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

“Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I **will put my laws into their mind, and write them in their hearts:** [God wrote the law on tables of stone with the holy Spirit, and not on their hearts] **and I will be to them a God, and they shall be to me a people:**’ (Heb 8:8-10). The Holy Spirit is the mind of God, see Romans 11:34 compare with Isaiah 40:13. The Human mind is full of lust and carnal things, this is what we call Human nature.

The mind of God, of course is God's nature, full of righteousness and holiness which is the law of God. This is the divine nature imputed to us and given as a possession! Paul contunes, "Now to him that worketh is the reward not reckoned of grace, but of debt....But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom 4:4-5). To him that "works" his "reward" is not grace but "debt." The "works" of the law which is sin creates debt, the "wages of sin is death." (Rom 6:23). You owe God your life, you come under the penalty of the law. But to the person that "worketh not," he does not sin, but "believeth on him that justifieth the ungodly," his faith is counted for righteousness. To believe on the "justifier of the ungodly," is that in God's law as well? Absolutely! In Part three of the booklet it will be explained in more detail.

Romans 4:6-8 Paul writes, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

"Blessed is the man to whom the Lord will not impute sin." Righteousness is given to us as a "gift" (Romans 5:17), it is nothing that we do, it cannot be earned through human means, but by the hearing of faith. A blessing is to the man whom God forgives his sins and are taken away, and God will not "will in no way charge sin." *LXX-Psa. 31:1, 2; MT-Psa. 32:1, 2*" (Rom 4:8; Literal Translation of the Holy Bible).

Now what about this scripture? "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, *through the law, but through the righteousness of faith.*" (Rom 4:13). What law is he speaking of? When we read down to verse 15 we can understand, "For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

"Because the *law worketh wrath*: for where no law is, there is no transgression." (vv.14-15). Does keeping the law work wrath? No, the "wrath of God upon the children of disobedience." (Ephesians 5:6). It cannot mean keeping the law of God. What law works "wrath"? The "law of sin." Notice what Paul says afterwards, "where no law is, there is no transgression." Sin is the transgression of the law (1 John 3:4). So in context Paul really means to say "they which are of the [works of the] law be heirs, faith is made void..." The "works" of the law is sin and not the law of God.

So the promise to Abraham was not given to him through the law, meaning sin, or his ways and efforts, but by "*righteousness of faith*" *Obeying the law of God!* Notice again in Genesis 26, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will **perform the oath** [the promise] **which I swear unto Abraham thy father;**

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

"**Because** that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.(vv.3-5). God was going to go ahead with the promise he made to Abraham "BECAUSE" Abraham kept the laws of God and obeyed his voice, this is THE RIGHTEOUSNESS BY FAITH PAUL WAS SPEAKING OF!

Promises come by the keeping of the law of God. God promised Israel, if they obeyed him, all sorts of blessings will come upon them, see Deuteronomy 28 and Leviticus 26. Promises of blessings and inheriting the land, and it would be their possession. "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and *possess the land, whither ye go to possess it;*" (Deut 11:8; 1 Chronicles 28:8). If they broke the law they would lose their inheritance, "I call heaven and earth to witness against you this day, that ye shall *soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall*

*utterly be destroyed.*" (Deut 4:26).

The New Testament as well, the Law of God is quoted in Ephesians that says, "Honour thy father and mother;" which is the "*first commandment with promise;*" (6:2). This is the first Commandment with promise, the others as well. If we honor our Father in heaven and worship him only and obey him, we will receive the inheritance of Abraham as well of eternal life. More in part three of this booklet!

Back to Romans 4 and the the end of the chapter, Paul writes that these things for Abraham was written not just to tell us how Abraham was justified, but that we are to go through the same process as well, "Now it was *not written for his sake alone*, that it was imputed to him; "*But for us also*, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

"Who [Jesus] was delivered for our offences, and was raised again for our justification.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:" (Rom 4:23-5:1). Jesus was raised, that through him we have peace with God, through Christ. Is this in the law of God? Absolutely! Part three of the booklet will explain this in great detail.

**Romans 6:14?**-So what does it mean that the Christian is "not under the law, but under grace."? Does this mean we do not have to keep the law? Not according to Paul, he later writes, "What then? *shall we sin, because we are not under the law, but under grace? God forbid.*

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or *of obedience unto righteousness?*" (vv.15-16). Whom do Christians serve? sin or righteousness which is God's Law, see Psalms 119:172? Obviously righteousness. So what does it mean under the law? And why did he ask the question, "shall we sin, because we are not under the law, but under grace?"

In the Bible we see that people who are "under the law" are "guilty before God." "Now we know that what things soever the law saith, it saith to them who *are under the law*: that every mouth may be stopped, and all the world may become *guilty before God.*" (Rom 3:19) Allen Walker writes in his book on this text, "This text makes it plain that 'under the law' means '*under the condemnation of the law because of transgression,*' and this makes all unjustified persons *guilty before God...*for it is because of *sin* that man stand guilty before God and in need of justification" (The Law and the Sabbath, pp.9-10, emphasis added). The Bible says, those who are guilty are people who have broken the law of God, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10). "And if the whole congregation of Israel sin through ignorance... and they have *done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;*" (Lev 4:13). The "For the wages of sin is death;" (Rom 6:23). So those who are guilty, meaning, breaking the law of God come under its condemnation, this what it means to be "under the law." Jesus paid the penalty for our sins, his life for ours, "...Christ died *for our sins* according to the scriptures;" (1 Corith 15:3). "There is therefore now ***no condemnation to them which are in Christ Jesus,***" (Romans 8:1). This is why Paul asked the question, "shall we sin, because we are not under the law, but under grace? God forbid." (Rom 6:15). Now that the penalty is paid, and the we are not under the condemnation of the law should we continue in sin? Absolutely Not! Paul said, "God forbid!" Instead Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of *sin unto death, or of obedience unto righteousness?*" (v.16). We are to serve righteousness. So to be "under the law" *does not mean to obey it, it means we are not under its condemnation.* In Galatians as well, Paul said we are not "UNDER the curse of the law," the curse meaning the death penalty for sin.

**The Sabbath in Romans 14:5, 6?**- Paul wrote: “One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.”

From this statement, it could appear to some that Paul is saying that whatever day one chooses to rest and worship is irrelevant so long as one is “fully convinced in his own mind” and “observes it to the Lord.” Does this mean that the Sabbath is no different from any other day or that we are free to choose whatever day we wish to observe?

To come to that conclusion, *one must read it into the verse*, because the “Sabbath” is nowhere mentioned here. In fact, the word Sabbath or references to Sabbath-keeping are not found anywhere in this epistle. The reference here is simply to “days,” not the Sabbath or any other days of rest and worship commanded by God.

Keep in mind that Paul, earlier in this same epistle, had said: “The law is holy, and the commandment holy and just and good” (Romans 7:12); “The doers of the law will be justified” (Romans 2:13), and “I delight in the law of God” (Romans 7:22). If he were saying here that Sabbath observance is irrelevant, such an assertion would be completely inconsistent with his other statements in this same letter.

What are the “days” Paul mentions here? We must look at the context to find out.

Paul was writing to a mixed church of Jewish and gentile believers in Rome. In verses 2 and 3 Paul discussed vegetarianism (“he who is weak eats only vegetables”) and continued this theme in verse 6 (“he who eats...and he who does not eat”).

The passage in question about “days” is in verses 5 and 6 is directly associated with eating and not eating. There is no biblical connection between the weekly Sabbath observance and fasting, *so these verses have to be taken out of context to assume that Paul was referring to the Sabbath*.

“The close contextual association with eating suggests that *Paul has in mind a special day set apart for observance as a time for feasting or as a time for fasting*” (Everett F. Harrison, *The Expositor’s Bible Commentary*, Vol. 10, p. 146, emphasis added). In no way was this related to Sabbath observance because God’s Sabbath is a “feast” day (Leviticus 23:1-3), not a day when one must abstain from eating meat. The Sabbath is nowhere mentioned in Paul’s letter to the Romans; it simply wasn’t the issue. *The “days” mentioned here are obviously connected with avoidance of meat*. What then was Paul talking about? He was talking about *fast* days. The whole beginning of the 14th chapter of Romans is about food and how people’s beliefs about food should not be interfered with. The fast days could be observed according to each believer’s conscience. A man could eat or not eat, keep the day or not keep it. Each man could observe FAST DAYS, or not observe them, according to his own convictions “fully convinced in his own mind.”

He that does not eat, regards the day [of fasting].

He that eats, does not regard the day [of fasting].

The “days” that Paul was referring to were the traditional fast days mentioned in Zechariah 7:5-6.

The Gentile Christians in Rome did not keep them because they had no cultural interest in the anniversary fasts that were observed during the Jews' captivity in Babylon.

These are the four traditional fasts mentioned in Zechariah:

1. The fast of the 4th month, in remembrance of the breaking of the wall of Jerusalem.
2. The fast of the 5th month, in remembrance of the burning of the Temple.
3. The fast of the 7th month, in remembrance of the killing of Gedaliah, which completed the Dispersion.
4. The fast of the 10th month, in remembrance of the beginning of the siege of Jerusalem, (see Jeremiah 52:6, 12-13; 2Kings 1,3,8,25)

It is of interest to note that those dates commemorate the judgments of God upon a people who refused to keep the Sabbath Day holy. (See Jeremiah 17:19-27). *Man made commemoration not something God commanded.*

Even the Jews themselves had different convictions about the observance of those days— because those fast days were never commanded by God.

After the Captivity (when the Temple was being rebuilt) the men of Bethel also wondered if they should observe these fasts unto the Lord. For example, they asked Zechariah: “*Shall I weep in the fifth month and abstain, as I have done these many years?*” (Zechariah 7:2-6)

When you read Zechariah's answer, notice the striking similarity of his words to those of Paul to the church at Rome:

Compare Zechariah 7:5-6:

“When ye FASTED and mourned in the fifth and seventh month, even those seventy years, did ye at all fast UNTO ME, even to Me (YHWH)?

“And when ye did EAT, and when ye did drink, did ye not EAT FOR YOURSELVES and drink for yourselves?”

With Romans 14:6, 7:

He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks....For none of us liveth to himself, and no man dieth to himself.” (Quotes from his article “The Truth About Romans 14” “*Let Every Man Be Persuaded In His Own Mind*” By Harold Kupp, emphasis his).

It is interesting how Kupp compares this to the other Commandments of God to show the absurdity of this interpretation to mean God's laws, “You see, Paul could not have been talking about keeping the Sabbath day holy, *because obedience to Elohim's Law is not optional*. It is ludicrous to suggest that any of the Ten Commandments, for example, can be disobeyed ‘unto YHWH’! Think of the absurdity of saying, ‘He that stealeth, to YHWH he stealeth; and he that stealeth not, to YHWH he stealeth not’” (ibid, emphasis added).

Because of this false interpretation of Romans 14, people believe that any day can be the Sabbath, it's all up to the believer. Biacchicchi writes: "the belief that everyday is the Sabbath is absurd...the end result ...is that no REAL worship is offered to god, *because nothing really matters*. These views are deceptive devices designed to do away both the belief and worship of God. *The theory that everyday is the Sabbath ultimately results in no Sabbath at all*" (Sabbath in the New Testament, p.179, emphasis added).

God warns those who call everyday a Sabbath, "Her priests *have violated my law*, and have profaned mine holy things: *they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths*, and I am profaned among them" (Ezekiel 22:26). "[They] made no distinction between the clean and unclean (Lev\_10:10), *the Sabbath and other days*, sanctioning violations of that holy day. 'Holy' means, *what is dedicated to God*; 'profane,' what is in common use; 'unclean,' what is forbidden to be eaten; 'clean,' what is lawful to be eaten"(JFB Commentary, emphasis added). To make the Sabbath a common everyday occurrence is condemned in the Bible itself. The difference between Unholy and Holy must be shown. That day is dedicated and was set apart by God, and it should be recognized as such.

**Note on Romans 14:1-3 about Vegetarianism-** In the first three verses Paul acknowledges people's opinions regarding certain foods. Some believed in eating "all things," in context meaning "herbs" and "meats," *not all meats including the unclean*. It was a question of eating just herbs or both meat and herbs.

In the Church, many with different Jewish backgrounds believed in eating meats prescribed in the Old Testament, but there were those of the Essenes in the church that believed "...that the regenerate man should *eat only vegetables, like the primitive race in Eden*. Hence, for one or all of these causes, some thought *meat ought to be abstained from entirely*. Disputes arose over the difference" (People's New Testament, emphasis added). Therefore Paul added, "Let not him that eateth [meats] despise him that eateth not [meats just vegetables]; and let not him which eateth not judge him that eateth: for God hath received him" (v.3). There were "disputes over opinions." (EMTV). The Strong in "faith" were to "welcome him" but "not" to argue over different opinions in food, "As for the one who is weak in faith, welcome him, but not to quarrel over opinions."(v.1 English Standard Version). The weaker in faith believes he can only eat vegetables, then let him, the other believes he can eat both, then let him, it's all a question of personal interest, "One person believes that he can eat anything, while the weak person eats only vegetables." (Interational Standard Version). The food laws of the Old Testament were not the issue, but of personal choice between vegetarianism and meats.

**Christ the "End of the law"? Romans 10:4-** What did Paul mean by the Phrase "Christ is the end of the law"?

In the Greek, the word "end" is "telos" (Strong's # 5056). This word actually means, "purpose, completion, outcome and result." Barne's Notes writes, "The word translated 'end' *means what completes a thing, or renders it perfect*; also the boundary, issue, or termination of anything, as the end of life, *the result of a prophecy*, etc.; Joh\_13:1; Luk\_22:37. *It also means the design or object which is had in view; the principal purpose for which it was undertaken; ITi\_1:5, 'The end of the commandment is charity; the main design or purpose of the command is to produce love; 1Pe\_1:9, 'The end of your faith, the salvation of your souls; the main design or purpose of faith is to secure salvation; Rom\_14:9, 'To this end Christ both died,' etc. For this design or purpose...."* (emphasis added). The law could not be complete without the knowledge of Christ. With Christ, we can now understand the entire Old Testament. It is now complete and understandable. Paul wrote in 2 Corinthians 3:14, "But their minds were blinded: for until this day remaineth the same veil untaken away in *the reading of the old testament*; which veil is done away in Christ." The minds of Israel were blinded, they cannot understand the Old Testament without the knowledge of Jesus Christ. With this knowledge, the Old Testament is now complete. The reason for the sacrifices, the knowledge of

who was the one who gave the law, the prophecies of the Messiah can now all be understood through Jesus Christ, hence making the Old Testament complete, and understandable. Does that mean you throw it away? No! When something is completed its *used*, not thrown out. Now we can use the Old Testament to preach Christ, and understand the ancient prophecies, and preach the second coming of Christ from the prophecies of the Old Testament! Also to understand salvation as well. Paul wrote, “And that from a child thou hast known the holy scriptures, [Old Testament] which are able to make thee *wise unto salvation through faith which is in Christ Jesus.*” (2 Tim 3:15).

What about telos meaning “termination” of anything like the end of a life? In *Paul’s epistles* he uses the word “telos” as goal, purpose, fulfillment, completion, or climax. The three NT verses in which *telos* clearly refers to something coming to an end—Mark 3:26, Luke 1:33, and Heb. 7:3 are *the exception rather than the rule.* (Read Appendix 1 for A Closer Look at Romans 10:4 by Doug Ward for a full study).

Now in Romans 10:5-6, why does Paul write, “For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

“*But* the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)” Clearly Paul was quoting the Old Testament law when he said the “righteousness which is of the law,” Then he said, “righteousness which is of faith.” As we have proved these are one and the same thing. Does Paul here contrast the two, and show they are different? Does the Bible contradict? Absolutely Not! The Greek particle translated “but” in v.6 (KJV) can also be rendered “and,” as it is in verse 10. Therefore it is possible that Paul is *not making a contrast at all here; instead, he may once again be citing two texts to support the same idea.* So the “righteousness which is of the law,” and “the righteousness which is of faith” are one and the same thing as other parts in the book of Romans demonstrates.

**Romans 7:1-7?**-Is the law abolished according to Romans the 7th chapter?

In his book *Law and the Sabbath*, Allan Walker writes, “Before a person is convicted of sin by the Holy Spirit, before he has found pardon and justification in Christ, he faces the penalty for sin. But in accepting Christ, he is released and made free from that penalty because Christ paid it for him.

“Let us next consider the first seven verses of Romans 7. They have to do with being ‘delivered’ from the penalty of the law through the atonement provided by the death of Jesus on the cross. The first verse reads: ‘Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?’

“This demonstrates that Paul was not going to teach that this law had become ‘dead’ and was no longer operative against the transgressor. For how could a ‘dead’ law have ‘dominion’ over a man? When a man claims that because he has become ‘justified by faith’ he is ‘above law’ *and can steal, lie, commit adultery, or live in violation of any of the other commandments without forfeiting his justification and returning to a state of condemnation, he is only deceiving himself.* Of this Paul says, ‘Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, nor covetous, . . . shall inherit the kingdom of God.’ 1 Corinthians 6:9, 10. We may be sure there is nothing in the seventh chapter of Romans or any other part of the Bible contrary to this.

“The second verse continues this thought: ‘For the woman which hath an husband is bound by the law [of faithfulness and fidelity] to her husband so long, as he liveth.’ As long as this husband lives, she is to keep herself ‘only to him’ as she promised in the marriage vow; but if he dies, she does no

wrong in marrying another man. ***In this analogy it was the 'husband'; and not the 'law' that died.*** 'But if the husband be dead, she is loosed from the law [of fidelity] of her husband.' **It is the husband that dies.** 'So then if, while her husband liveth, she be married to another man, she shall be called an *adulteress*' (verse three); for in so doing, she violates two laws: (1) that of fidelity, which she owed to her husband, and (2) ***the seventh commandment, which forbids adultery.*** 'But if her husband be dead [not either of these laws], she is free from that law [of fidelity]; so that she is no adulteress, though she be married to another man.' [Romans 4:15 says, 'for where no law is, there is no transgression.'] Here are three things: (1) the woman, (2) the law and (3) the husband. Which of these three died?

1. 'If the woman be dead'-that is *not* what it says.
2. 'If the law be dead'-that is *not* what it says.
3. 'If the husband be dead'-that *is* what it says.

'How pleasing it would be to the no-law teachers if it read, 'But if the law be dead.' That is what they are trying to prove, *but it does not read that way.*

'Wherefore, my brethren, **ye** also are become dead to the law.' Romans 7:4. It does not say, 'The law has become dead,' but, '**Ye** . . . are become dead.' 'Ye also are become dead to the law'-*to the judicial penalty of the law* to which they were bound as the woman to the husband. 'Ye also are become dead to the law by the body of Christ.' Notice the words 'by the body of Christ.' This expression means 'by the death of Christ on the cross.' Peter says, 'Who his own self bare our sins in his own body on the tree.' 1 Peter 2:24. Now let us ask ourselves, Did Jesus' death on the cross cancel the law, *or the death penalty-which?* Paul says that Christ 'by the grace of God should taste death for every man.' Hebrews 2:9. Why did He taste death for every man? Because 'death passed upon all men.' Romans 5:12. So Christ's death was to cancel the penalty-not the law itself.

**'In Paul's analogy, when the woman who has been 'married' to this sentence of 'death' (which is true of all of us) receives Christ, she is then and there 'loosed' from that sentence (husband) and married to another, even Christ. If we continue in our transgression, if we willfully violate the Sabbath commandment every week, or any other commandment, we are still 'bound' to that husband of 'death.' So if while we are living in this transgression, we claim we are married to Christ, such a life is one of spiritual adultery.**

'Having been liberated from this 'death which passed upon all men,' we are, at the same time, 'discharged from the law.' Romans 7:6, A.S.V. This text does not imply that we are free to steal, lie, commit adultery, murder, etc., but that we are discharged from the death sentence 'by the body of Christ.' As Paul goes on to explain, 'That being dead wherein we were held.' The American Standard Version reads, 'Having died to that wherein we were held.' The fact that this release was accomplished by the body of Christ proves it was the death that passed upon all men which become judicially dead when a person accepts the gospel. He becomes 'discharged from the law.'

'These words, 'discharged from the law,' are legal terms. A man pays another man's penalty, and the judge says to the prisoner, 'You are discharged, sir.' He does not mean discharged to go out and violate the law again, but discharged from the *penalty*. So on the cross Christ paid our penalty and thus made it possible for us to be discharged from the law as far as its death penalty was concerned. Then we become 'dead [to that] wherein we were held,' namely, the death penalty. Our allegiance to that 'husband' has terminated because he became dead 'by the body of Christ.' Then we become 'married to another,

even to him who is raised from the dead, that we should bring forth fruit unto God.’

“In order to make it plain that he was not arguing that the law is ‘dead,’ and no longer operative against the transgressor, Paul goes on to say, ‘What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.’ Romans 7:7. *How could any commandment of a dead law condemn a living man for violating it? Such a thing would be impossible.* But the very fact that Paul quotes the tenth commandment of the Sinai law and goes on to say that *it is this law that reveals a knowledge of sin—this positively proves it was still in force and very much alive.* The same thing would be equally true of the fourth or any other commandment of the Decalogue. Stephen, preaching this side of the cross, said: ‘This is he [Moses] that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively [living, A.S.V.] oracles to give unto us.’ Acts 7:38. *So these Ten Commandments given on Mount Sinai were ‘living’ and not ‘dead.’* All who are willfully violating them, while at the same time claiming they are married to Christ, are living in spiritual adultery.

*“The theory that justification by faith, as taught in the New Testament, makes void the law and gives license to disobey the commandments of God has back of it one single aim: to evade the observance of the Lord’s holy Sabbath day. But since this faith by which the sinner is justified does not make void the law, but establishes it, the Sabbath is also established, since it is part of the law”* (pp.27-31, emphasis added).

## **The Book of Galatians**

In Mainstream Christianity, the leaders call anyone who obeys the law of God, Legalists, or Galatianists. “A new Galatianism,” obtaining salvation by works, and that going back into the observance of the law of God is actually bondage. We have “liberty in Christ” they say. Keeping the law is going back into “bondage.” Are these claims valid? Is this what Paul was speaking of?

As we have seen in Romans, Paul was a keeper of the law, “I myself serve the law of God;” (Rom 7:25). That its “righteousness” is fulfilled “in us [Paul included]” (Romans 8:4). Now if we take the interpretation of mainstream Christianity, then we have a contradiction with the letters of Paul. Why serve the law of God in one letter, then condemn the law of God in another? Its man’s interpretations that make the Bible seem that its contradicting itself. But again, that is MAN’S interpretation, and not the BIBLE’S interpretation. Peter said, “Knowing this first, that no prophecy of the scripture is of any *private interpretation.*” (2 Peter 1:20). The Bible is its own commentary. Let the Bible interpret itself. The Bible itself says how to understand “doctrine,” “Whom shall he *teach knowledge?* and whom shall he make to *understand doctrine?*...For precept must be upon precept, precept upon precept; line upon line, line upon line; *here a little, and there a little:*” (Isaiah 28:9-10). The Bible is like a huge jigsaw puzzle. The pieces are scattered everywhere, and when put together we can see the entire picture.

So does Paul condemn law keeping in Galatians? Let’s examine the letter and dig out the truth to what Paul is actually saying about the keepers of the law. Are the law keepers the ones in the “Spirit” or the ones of the “flesh?” We shall see!

Paul in verses 1-4 glorifies God and says that he was called by Jesus Christ, not by “men” saying his ministry was by a divine calling. Then in verses 6-7 he says, “I marvel that ye are so soon removed

from him that called you into the grace of Christ unto *another gospel*:...Which is not another; but *there be some that trouble you*, and would *pervert the gospel of Christ*.” Who were these people that “troubled” the church, and preached to them a perverted Gospel of Jesus? Wesley’s Explanatory Notes writes, “But there are some that trouble you - The same word occurs, Acts 15:24.” These people who troubled the church were the same ones from the Jerusalem Conference who said, “Except ye be circumcised after the manner of Moses, ye cannot be saved.” (Acts 15:1). The Church called these, “certain which went out from us have *troubled you* with words, subverting your souls, saying, Ye must be circumcised, and keep [guard] the law: to whom we gave no such commandment:” (v.24). As demonstrated earlier in the booklet, the word “keep” is “tereo” (Strong’s # 5083), which means “to guard” the law of Moses. The guarding of the law were written man made laws invented to *prevent people from breaking the law of God*. These man made laws are contained *not* the in the Old Testament, but in the Talmud, Midrash, what we call Judaism today. *And in those text as we have seen, one needed to be circumcised to be saved*. But the Bible in the *Old and the New Testament*, it says that we must believe on our Savior Yahweh [Jesus] to be saved. “Look unto me [Yahweh], and *be ye saved*, all the ends of the earth: for I am God, and there is none else.” (Isaiah 45:22). “Believe on the Lord Jesus Christ, and thou *shalt be saved*, and thy house.” (Acts 16:31). *In the third part of the booklet, we will demonstrate that this is in the law of God!*

This whole subject in Galatians deals with these “troublers” of the church, in fact the letter of Galatians, “... was written after the Conference in Jerusalem over the Judaizing controversy to which Paul refers in Gal\_2:1-10 and after the subsequent visit of Peter to Antioch (Gal\_2:11-14). *The natural interpretation of Acts 15:1-33 is to understand it as the historical narrative of the public meetings of which Paul gives an inside view in Gal\_2:1-10*. Not all scholars agree to this view, but the weight of the argument is for it... It was written then after that Conference which took place about a.d. 49...” (Robertson Word Pictures in the NT, emphasis added). So the context is clear to whom Paul was addressing. These people were preaching “another” Gospel. “Another” is “heteros” (Strong’s # 2087), meaning an “altered” version of the Gospel mixing Judaism (Talmud, Midrash NOT the Old Testament) with the Gospel of Salvation in Jesus Christ.

Paul continues by saying that if anyone preaches “any other” Gospel than the one that the church of God had preached, that person was to be “accursed” (vv.9-10).

Paul then says, “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.” If he pleases men, he then serves men. But if he pleases God, he then serves God. How do we please God? “For thus saith the LORD unto the eunuchs that ***keep my sabbaths, and choose the things that please me, and take hold of my covenant;***” (Isaiah 56:4). To please God is to keep his law. In the context of Paul’s words he is basically saying if you obey the perverted Gospel which involves Judaism, you are pleasing men and are a servant of men. But if you believe the true Gospel, then you do these things that please God which is to obey the Covenant of God, hence the laws of God, and become a servant of God.

In verses 11-12, he then reassures the church that the Gospel he preached was not from man, but from God. Then he speaks of the “Jew’s Religion” how he percecuted the church of God and was zealous for the “traditions of my fathers.” (vv13-14). These traditions were, “...these traditions were recorded in the Mishna, and are found in the Jewish writings.” (Barne’s Notes). This is the “Jew’s Religion” Paul was speaking of. Then verses 15-16 Paul speaks of his calling of God afterwards by the grace of God.

Galatians chapter two, Paul then speaks of him after fourteen years going to Jerusalem with Titus and Barnabas and he told the church that the Gospel was preached to the gentiles (v.2).

“But neither Titus, who was with me, being a Greek, *was compelled to be circumcised*:  
“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:” (vv.3-4). Here, we begin, and of course this is the scripture many use to show that God’s law is bondage and that we have freedom of Jesus Christ. But this interpretation is being lifted out of the context of the letter.

First, Paul said “My companion Titus, even though he is Greek, was not forced to be circumcised,” (Good News Bible). Titus was not “forced” to be circumcised. It was of his own free will to be circumcised. Circumcision was “a seal of the righteousness of the faith” (Romans 4:11). This was the purpose of Titus being circumcised. Paul did not force it, it was his decision to do it. As Vicent’s Word studies, says, “circumcision was not insisted on by the church.” And Because of this stance on circumcision, and the decision of the Jerusalem conference about the gentiles, that “Ye must be circumcised, and keep [guard] the law [“to be saved” Acts 15:1] to whom *we gave no such commandment*:” (Acts 15:24). That “through the grace of the Lord Jesus Christ *we shall be saved*, even as they.” (Acts 15:11). Then Paul said, “that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:” This same bondage is described in Acts 15:10, “Now therefore why tempt ye God, to put a *yoke* upon the neck of the disciples, which neither our fathers nor we were able to bear?” As we have demonstrated earlier this yoke was the man made laws of Judaism, not the law of God. The law of God is the “law of liberty” (James 2:12). These “false brethren” were spying in our their freedom they had from the bondage of Judaism and their man made laws. Paul said, “Circumcision is nothing, and uncircumcision is nothing, *but the keeping of the commandments of God*.” The Analytical Literal translation is, “Circumcision is nothing, and uncircumcision is nothing, *\_but\_ [what matters is] keeping [the] commandments of God*.” (1 Corinthians 7:19). Paul said this in the context of being “saved” (1 Corinthians 7:15-16). Does it matter whether we should keep the law of God to be saved? Part three of the booklet deals with this subject. But Paul plainly is saying that circumcision for salvation does not matter, it is a commandment of men, bondage and not liberty that is in Jesus which is in the law of God (James 2:12 more in Part three).

Paul then speaks of how the ministry to the gentiles was committed to him, and the ministry to the Jews was committed to Peter (vv.7-8).

**Peter and Paul Collide**-In Antioch Peter and Paul exchanged some words with one another. Peter ate with the gentiles, then when the Jews came “he withdrew and separated himself, fearing them which were of the circumcision.”(v.12). Paul saw that, “they walked not uprightly according to the truth of the gospel,” (v.14). He then said to Peter, “If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” NRSV makes it more clear, “If you, though a Jew, live like a gentile and not like a Jew, how can you compel the Gentiles to live like Jews?” Paul is saying to Peter because of the sin he committed in the previous verses, that we should live by example. What sin did Peter commit? The man made law that “Ye know how that it is an unlawful thing for a man that is a Jew *to keep company, or come unto one of another nation*,” (Acts 10:28). “...there is *no O.T. regulation forbidding such social contact with Gentiles*, though the rabbis had *added it and had made it binding by custom*. There is nothing more

binding on the average person than social custom. On coming from the market an orthodox Jew was expected to immerse to avoid defilement (Edersheim, *Jewish Social Life*, pp. 26-28; Taylor's *Sayings of the Jewish Fathers*, pp. 15, 26, 137, second edition)" (Robertson's Word Pictures, emphasis added). Again the subject of Judaism in the church, the sin of Peter giving into that custom of Judaism. It is no wonder Paul was upset with him, because the law of God said to "*Love ye therefore the stranger: for ye were strangers in the land of Egypt....But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*" (Deut 10:19; Lev 19:34). But how are we to understand clearly what Paul is saying to Peter in verse 14? Understanding verse 15 help us understand what verse 14 is saying. "We who are Jews by nature, and not sinners of the Gentiles," (v.15). Its about knowledge. The knowledge of God's will. Verse 16 says, "KNOWING" This is the context.

"Jews by Nature" meaning born into the Jewish nation, and being taught the Bible, the knowledge of God, "We who belong to the Jewish nation - who have been born, bred, and educated Jews" (Clarke's Commentary). "and not sinners of the Gentiles," This means not being born into a race of people without the knowledge of God like the heathen people of the world. Barnes notes, "This cannot mean that Paul did not regard the Jews as sinners, for his views on that subject he has fully expressed in Rom. 2:3. But it must mean that the *Jews were not born under the disadvantages of the Gentiles in regard to the true knowledge of the way of salvation. They were not left wholly in ignorance about the way of justification, as the Gentiles were.... They were not idolaters, and wholly ignorant of the Law of God.*"(emphasis added)

Clarke writes, "Not without the knowledge of God, as they have been.... often signifies a heathen, merely one who had no knowledge of the true God."

Vincent Word Studies, says, "Lit. sinners *taken from* the Gentiles, or *sprung from*. *Sinners*, in the conventional Jewish sense; *born heathen*, and as such sinners; not implying that Jews are not sinners." (emphasis added).

With this understading, we can see in its proper context what Paul meant when he said to Peter, "If you, though a Jew, [one who has the knowledge of God and salvation] *live like a gentile and not like a Jew*, [live like one who does not have knowledge of God and salvation] how can you compel the Gentiles to live like Jews?" How can he teach other salvation when he is not living in the knowledge of God and salvation by sinning.

Paul then says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (v.16). He gives him the biblical answer for salvation. Not by the "works of the law" which Peter was doing, but by faith in Christ, that is the knowledge of salvation. Are the "works of the law" God's law? Like Romans, the "works of the law" in Galatians, is Judaism (the Talmud Midrash), which Peter was doing, and not the law of God. As we continue in the letter we shall see this more clearly. But as already demonstrated, Peter was condemned by Paul, because of that custom of not associating with the gentiles violating the law of God that says to love the stranger, hence, sinning, and sin is the transgression of the law. So obviously the context is, the "works of the law" is sin, and not the law of God.

Remember, Paul said, “the doers of the law shall be justified.” (Rom 2:13). This is God’s law, the law of Faith, faith in Christ, *which is the first commandment in the law* (explained in part three). Paul continues, “But if, while we seek to be justified by Christ, *we ourselves also are found sinners*, is therefore Christ the minister of sin? God forbid.” (v.17). Notice what Paul said. If we, The Jews by nature, *keeping with the context of what Paul is saying* in the previous verses, seek to be justified by Christ, “*we ourselves also are found sinners.*” Peter sinned! As Paul said before, “We who are Jews by nature, and not sinners of the Gentiles,” If we are sinning while being Christians, is it Christ who is doing it? Are we imputed with righteousness or sin? God forbid Paul said! Christ is not the minister of sin, but of righteousness.

“For if *I build again* the things which I destroyed, I make myself a transgressor.”(v.18). Peter was building again, what he destroyed, sin, the transgression of the law (1 John 3;4), which he transgressed. The law said to “love the stranger” Man made laws said not to love the stranger. Are we to please God or men?

“For I through the law am dead to the law, that I might live unto God.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (vv.19-20). Paul said that *he was dead*, not the law, but “through the law” he became dead. When you break the law, it is sin, and the “wages of sin is death.” (Rom 6:23). This is how Paul became dead. The sinful man died, that he might “live unto God.” The new man, the righteous man lives.

Paul said he was “crucified” with Jesus, put to death. The Old man, the old Paul, the sinful Paul, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” (Rom 6:6). The new man does not serve sin, but righteousness, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Rom 8:4). This is Christ that “liveth in me:” Christ was “without sin”(Heb 4:15). His righteous life now lives in us at the imputing of the Holy Spirit, by the Spirit of God, “Hereby know we that we dwell in him, and *he in us*, because he hath given us *of his Spirit.*” (1 John 4:13). And by the spirit the “righteousness of the law” in fulfilled in us.

“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” (21). Is this the law of God? No! The context of the chapter is the “works” of the law, which is man’s ways and not the ways of God as we shall continue to see in Galatians and in history as well.

The Galatians were “foolish” and “bewitched” by the false brethren preaching the “works of the law” (Judaism i.e. man’s ways and not God’s way) (3:1). He then asked the question, “Received ye the Spirit by the works of the law, or by the hearing of faith?” (v.2). Did the Galatians receive the Spirit of God by the Commandments of traditions of men? No Absolutely Not! Did Peter? Of course Not!

What is the hearing of faith? At Mount Sinai when God was going to give Israel the law, which the New Testament calls the Gospel, “For unto us was the *gospel preached, as well as unto them:* [Israel]...not being mixed with faith in them that heard it.” (Heb 4:2). God said to Moses, “And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people *may hear when I speak with thee, and believe thee for ever.* And Moses told the words of the people unto the LORD.” (Ex 19:9). They “*ye heard the voice of the words, but saw no similitude; only ye heard a voice.*” (Deut 4:12), and “God SPAKE all these words, saying,

“I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage....Thou shalt have no other gods before me.” (Ex 20:1-3). God told Moses he would speak and the people would “believe.” This is the hearing of faith! Hearing the words of God, the commandments of God, “if thou wilt not *hearken* unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day;” (Deut 28:15). The hearing of faith is the hearing of the words of God, the law of God, the Gospel of believing on your Savior Yahweh, who is Jesus Christ, (*more details in part three of the booklet*). Paul said, “But the righteousness which is of faith speaketh on this wise...For *with the heart man believeth unto righteousness*; and with the mouth confession is made unto salvation.” (Rom 10:6, 10). When we hear the words of God, the heart believes “unto *righteousness*.” Or “*resulting in righteousness*” (English Majority Tex Version). The result of believing is righteousness which is God’s Law (Psalm 119:172). We receive the spirit with the hearing of faith, and then the law of God, with “the Spirit of the living God;” is written “in fleshly tables of the heart.” (2 Corith 3:3), and those with the spirit, “the righteousness of the law might be fulfilled in us...after the Spirit” (Romans 8:4). This is the hearing of faith into which we receive the spirit of God!

### “Works” of the “Flesh”

In the next verses we see clearly what Paul meant of the “works of the law.” “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Gal 3:3). Continuing from verse 2 with this parallel verse, the “works” of the law are the “works” of the “flesh.” As we have seen, God’s law are the works of the Spirit, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, *but after the Spirit*.”

“For they that are after the *flesh do mind the things of the flesh*; but they that are after the *Spirit the things of the Spirit*.”

“For to be carnally minded is death; but to be spiritually minded is life and peace.

“Because the carnal [Fleshly] mind is enmity against God: for it is not *subject to the law of God, neither indeed can be*.”

“So then they that are in the *flesh cannot please God*.” (Rom 8:4-8). The things of the flesh are the “works of the law.” The “works of the law” is Judaism, in which many of the those laws are contrary to the laws of God. First however, let’s make it more clear from the Bible of the “works of the flesh.”

“Now the works of the flesh are manifest, which are these; *Adultery, fornication, uncleanness, lasciviousness,*

*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*

*Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

“But the fruit of the *Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

*Meekness, temperance: against such there is no law. [Rom 4:15]*

“And they that are Christ's have *crucified the flesh with the affections and lusts*.”

“If we live in the Spirit, *let us also walk in the Spirit. [Rom 8:4 God's law]*

“Let us not be desirous of vain glory, provoking one another, envying one another.” (Gal 5;19-26).

This is the “works of the law,” the “works of the flesh,” not God’s law!

Does Judaism actually encourage some of these sins listed here by Paul? Absolutely! Notice, In Talmudic Judaism, **Judaism Approves of Sodomy**: “If one committed sodomy with a child of less than nine years, no guilt is incurred” (Sanhedrin 54b)

**Approves of Child Sacrifice to Idols:** “He who gives of his seed to Molech incurs no punishment”(Sanhedrin 64a)

**Cursing Parents Allowed:** “One who curses his parents isn’t punished unless he curses them by Divine name” (Sanhedrin 66a) .

**Allows Enchanting:** “It is permitted to consult by a charm the spirits of oil and eggs, and make incantations” (Sanhedrin 101a)

**Beastiality Condoned:**”Woman having intercourse with a beast can marry a priest, the act is a mere wound” (Yebamoth 59b)

**Harlotry Lawful:** “ A harlot’s hire is permitted, for what the woman has received is a gift.” (Abodoh Zarah 62b-63a)

**Blasphemy Allowed:** “One can revile the Devine Name if mentally appying it to some other object”. (Sanhedrin 65a-b)

**Not Required to Keep Vows:** One may declare: “Every vow which I make in teh future shall be null”. (Nedarin 23a-23-b)

**Murder Condoned:** “If ten men smote a man with ten staves and he dies, they are exempt from punishment”. (SANhedren 78a). Many of these sins in Judaism is exactly what Paul called the “works of the law” or the “works of the flesh.” Many people do not realize that Judaism is very different from the Old Testament religion. The Jewish Encyclopedia admits, “... **rabbinic or pharisaic Judaism again presents a phase quite different from Mosaic Judaism** [Mosaic Law - there is no such thing as “Mosaic Judaism”] (“Judaism” vol.7, p.359, emphasis added).

RABBI STEPHEN SAMUEL WISE also admits, “Talmudism was a clear departure from Biblical theory and practice...” and that “The return from Babylon, and **the adoption of the Babylonian Talmud marks the end of Hebrewism** [the end of all ties to the Old Testament Scriptures] **and the beginning of Judaism**” (Synagogue Pulpits, Sermons and addresses, vol.2 p.72 & Can Anything be Judeo-Christian? p.1, emphasis added). This is why Jesus was so outraged with the Pharisees, and he said, “Thus have ye made the *commandment of God* of none effect by your tradition.

“Ye hypocrites, well did Esaias prophesy of you, saying,

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

“But in vain they do worship me, teaching for *doctrines the commandments of men.*” (Matthew 15:6-9). Here we see the contrast. The “commandments of God” and the “commandments of men.” Judaism, the *works of the law, the works of the flesh.* This is why the Galatians were “foolish,” and “bewitched.” The were going apostate. From being in the “Spirit” to going back to the “flesh,” sin, and death.

**“Works of the Law” in History-** From an historical perspective, can we find any evidence to corroborate what Paul identified as the works of the law?

It is interesting that the phrase “works” or “deeds” of the law cannot be found anywhere in rabbinic literature in the first and second centuries. Recently discovered, the phrase “works of the law” is only

found in Paul's writings and in the title of an obscure Dead Sea Scroll is MMT, which stands for Miqsat Ma'ase Ha-Torah. The expression *ma-ase ha-Torah* then simply means "works of the law," its Greek equivalent "ergon nomou," in the Septuagint version of the Old Testament.

Martin Abegg, author of an article entitled "Paul, 'Works of the Law' and MMT," in the November-December 1994 *Biblical Archaeological Review*, says,

"In short, ma-ase ha-torah is equivalent to what we know in English from Paul's letters as 'works of the law.' This Dead Sea scroll and Paul use the very same phrase. The connection is emphasized by the fact that *this phrase appears nowhere in rabbinic literature of the first and second centuries A.D. — only in Paul and in MMT.*

"The works of the law that the Qumran text refers to are obviously typified by the 20 or so *religious precepts (halakkah) detailed in the body of the text.* For the first time we can really understand what Paul is writing about. Here is a document detailing [the] works of the law" (p.53, *BAR*, 11-12/94 issue, emphasis added).

These religious precepts, the "rabbinic extensions called *Talmud*, which effectively built a fence around the Torah, successive layers of which have become codified in the rabbinic works of the *Mishnah* and the two *Talmuds*. The Qumranites were the 'Bible only' group of their day" (page 54). They were spurning these precepts and "The list clearly reflects a conservative reaction against a relaxation of Torah precepts" (*ibid.*, p.53-54). They called Pharisaic Talmudic Judaism, the "works of the law," as DID PAUL! "not...to suggest that Paul knew of MMT or of the zealous members of the Qumran community, *but simply that Paul was reacting to the kind of theology espoused by MMT, perhaps even by some Christian converts who were committed to the kind of thinking reflecting in MMT.*" (Abegg, emphasis added). We can see clearly from an historical perspective, exactly what the "works of the law" are.

In conclusion, Martin Abegg says in *Biblical Archaeology Review*, "Some scholars have suggested that Paul misunderstood the Jewish teaching of his day or, at the very least, that he created a straw man to bolster his own teaching regarding faith versus law. *In the past, this view was supported by the fact that the phrase 'works of the law' nowhere appears in the foundational books of rabbinic Judaism.* MMT, however, provides the 'smoking gun' for which students have been searching for generations, *not from the pages of rabbinic literature*, but from the sectarian teachings of Qumran....If I have understood rightly, the importance of MMT for New Testament research is nothing short of revolutionary" (*ibid.*, p.55, emphasis added). With this clearly understood, the book of Galatians becomes an easier book to understand. The works of the law is proven to be the law of sin and death, the ways of men, and NOT THE LAW OF GOD!

Let's continue now in the Galatian letter. Verses 5-9 talks about Abraham's conversion which is covered in the book of Romans.

Verse 10 of Galatians 3 is another proof text some use to show that God's law is done away, it says, "For as many as are of the works of the law are under the curse:" Now usually people stop there and do not quote the rest of the verse. But before we do that, is it a curse to keep "you shall not steal"? "You shall not kill"? "Honor your father and mother"? Any logical person can see that of course you are NOT cursed for keeping these wonderful commandments that God says are for our good, "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

To keep the commandments of the LORD, and his statutes, *which I command thee this day for thy good?*” (Deut 10:12-13).

Now quoting the rest of verse 10 you get a totally different meaning of what Paul is saying, “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that ***continueth not*** in all things which are written in the book of the law ***to do them.***” Was Paul a law keeper? Of course he was! He said you are curse if you continue “NOT” in all things that the law says. The Apostle Paul quoted from Deuteronomy 27:26, which says, “Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.” What is the “Curse” Paul is speaking of?

When you read the entire chapter in Deuteronomy 27 we see this, “*Cursed* be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

“*Cursed* be he that setteth light by his father or his mother. And all the people shall say, Amen.

“*Cursed* be he that removeth his neighbour’s landmark. And all the people shall say, Amen.

“*Cursed* be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

“*Cursed* be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

“*Cursed* be he that lieth with his father’s wife; because he uncovereth his father’s skirt. And all the people shall say, Amen.

“*Cursed* be he that lieth with any manner of beast. And all the people shall say, Amen.

“*Cursed* be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

“*Cursed* be he that lieth with his mother in law. And all the people shall say, Amen.

“*Cursed* be he that smiteth his neighbour secretly. And all the people shall say, Amen.

“*Cursed* be he that taketh reward to slay an innocent person. And all the people shall say, Amen.” (vv.15-25). These are all sins, contrary to God law. Breaking God’s law which bring the curse. This is the “curse of the law.” Galatians is speaking of disobedience. If we continue in the “works of the law” we are under the curse. We see from Deuteronomy *what the “works of the law” are, man’s ways which is sin, and not God’s ways which is his law.* Notice another scripture, “A *blessing*, if ye obey the commandments of the LORD your God, which I command you this day:

“***And a curse***, if ye ***will not obey*** the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” (Deut 11:27-28). The curse of the law becomes clear. “I call heaven and earth to record this day against you, that I have set before you *life and death, blessing and cursing*: therefore choose life that both thou and thy seed may live:” (Deut 30:19). The “wages of sin is death” (Romans 6:23). *The death penalty is the curse of the law.* So those who are under the “works of the law” were people not obeying the laws of God and were subject to the curse, which is death.

Paul continues, “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

“And the law is not of faith: but, The man that *doeth them shall live in them.*” (Galatians 3:11-12).

“Justified by the law” obviously in the context is the “works” of the law, but the “The just shall live by faith.” This is from the Old Testament in Habakkuk 2:4. As we have seen, those that live by faith are keeping God’s law. As God says to those *who were breaking his laws* that they were children of “no faith.” (Deut 32:20). Jesus himself showed that the law of God consisted of “faith.” He said, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the *weightier matters of the law, judgment, mercy, and faith*: these ought ye to have done, and not to leave the other undone.” (Matthew 23:23). The “matters of the law” are “*judgment, mercy, and faith.*”

Verse 12 again the same context, “And the law is not of faith.” The works of the law is not faith. People who sin, obviously do not have faith in God, “but, The man that *doeth them shall live in them.*” In Romans Paul makes this quote clear what law he is speaking of, “For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them” (Romans 10:5). This of course is another Old Testament quote from Leviticus 18:4-5 which says, “Ye shall do my judgments, and keep mine ordinances, *to walk therein*: I am the LORD your God.

“Ye shall therefore keep my statutes, and my judgments: *which if a man do, he shall live in them: I am the LORD.*” Notice, the just “live” by faith, and the man that does the law of God shall “live” in them. It’s all one and the same. Hosea 14:9 makes the exact same statement, “Who *is wise*, and he shall understand these *things*? prudent, and he shall know them? ***for the ways of the LORD are right, and the just shall walk in them:*** but the transgressors shall fall therein.”

Galatians 3:13 then says, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:” More Old Testament quotes proving again the law of God must be kept. Jesus redeemed us from the curse of the law, which is death, for “the wages of sin is death” (Rom 6:23). “being made a curse for us.” Christ died for the sins of the world. He died because we are all under the curse of the law, and Jesus took our place on the cross so that we might live. “Cursed is every one that hangeth on a tree” This quote is from Deuteronomy 21:22-23 which states, “And if a man have committed ***a sin worthy of death***, and he be to be put to death, and thou hang him on a tree:

“His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (***for he that is hanged is accursed of God***);...” The curse is the death penalty for sin, which Christ became for us, meaning he was put to death for our sins, so that his blood, which is without sin can cleanse us of all of our sins and make us clean and white and, “washed their robes, and made them white in the blood of the Lamb.” (Rev 7:14).

### The “Added” Law

Galatians 3:15-23 again, these scriptures at first glance look as though God has done away with his law because “it should make the promise of none effect.” But let’s examine what the verses really say.

“Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

“And this I say, that the covenant, that was confirmed before of God in Christ, *the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

*For if the inheritance be of the law, it is no more of promise:* but God gave it to Abraham by promise.

“Wherefore then serveth the law? *It was added because of transgressions, till the seed should come to whom the promise was made;* and it was ordained by angels in the hand of a mediator.

“Now a mediator is not a mediator of one, but God is one.

“Is the law then against the promises of God? *God forbid:* for if there had been a law given which could have given life, verily *righteousness should have been by the law.*

“But the scripture hath concluded *all under sin,* that the promise by faith of Jesus Christ might be given to them that believe.

“But before faith came, *we were kept under the law,* shut up unto the faith which should afterwards be revealed.”

Verse by verse Let’s examine what Paul is saying, “Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.” This is an interesting statement for Sunday Keepers. When a covenant is confirmed, you cannot “disannulleth, or addeth thereto.” This same principle is applied to God’s Covenants as well (verse 17). Hebrews 9:15-17 also confirms that the New Testament is in force *after the death of Jesus*. The Covenant is confirmed with the blood of Jesus as was the Old Covenant with the blood of the oxen. After his death it cannot be “disannulleth, or addeth thereto.” Question, When did Sunday keeping start? If you cannot add after the covenant is confirmed by the death and blood of Jesus, then Sunday *cannot* be part of the New Covenant of Christianity because it was added AFTER the “death of the testator.” (Heb 9:16).

So what does this verse mean? Men’s covenants, when confirmed cannot be “disannulled” meaning “made void” (*see Robertson Word Pictures of N.T.*), “signed, sealed, and witnessed, in a proper manner, *no other man can make them void*” (Gill’s Exposition of the Entire Bible). When two parties come to an agreement, no outside parties can make it void, the agreement stands between the original two parties.

They could not “add” either because, adding “...new specifications or conditions to the original covenant, which is contrary to law.... The doctrine of the Judaisers, while virtually annulling the promise, was apparently *only the imposing of new conditions.* In either case it was a violation of the covenant.” (Vincent Word Studies, emphasis added).

These rules are applied to the Covenant God made with Abraham, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (v.16). God made a Covenant with Abraham. In that Covenant God promised him the land, his seed to be multiplied, and the promise of a saviour Jesus Christ, see Genesis 12, 15, 17, 22. God promised this to Abraham, if Abraham obeyed God. Since Abraham obeyed God, God confirmed the Covenant and gave those promises to him, God said,

“By *myself have I sworn*, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

“And in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed my voice*” (Gen 22:16-18).

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

“*Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws*” (Gen 26:4-5). Both parties met the conditions of the covenant. Abraham obeyed, God gave him the promises unconditional.

“And this I say, that the covenant, that was confirmed before of God in Christ, *the law, which was four hundred and thirty years after*, cannot disannul, that it should make the promise of none effect.” (Gal 3:17). Obviously, the timeline in which Paul is speaking of now, is in the days of Moses. In Moses’ time, God said he was going to fulfill the promise he made to Abraham, see Genesis 15:13-19. What is this law that was 430 years after the confirmation of the Abrahamic Covenant? It cannot be the law of God. This was in effect in the time of Abraham, and Abraham obeyed them, Gen 26:5. God gave the Sabbath to Adam and Eve, Gen 2:1-3.

We get more of a clue in verse 19, “Wherefore then serveth the law? *It was added because of transgressions*, till the seed should come to whom the promise was made; and it was *ordained by angels in the hand of a mediator*.” This law Paul is speaking of was added “*because of*” transgressions. Because of sin, this law was “added.” Another clue Paul gives us, is that this law was “ordained by angels in the hand of a mediator.” The hand of the mediator was Moses, all commentaries agree on this. What was ordained by angels, and was given to Moses? Hebrews 2:2 gives us the answer, “For if the word spoken by angels was stedfast, and every transgression and disobedience received a just *recompense of reward*;” This law given by the angels is not the law itself, but the “administration of the law.” Notice, it was added “because of transgressions.” The transgressions were to receive a “recompense” for “disobedience.” The law spoken of here is the law of death, “For the law of the Spirit of life in Christ Jesus hath made me free from the *law of sin and death*.” (Rom 8:2). What is the reward of sin? “The wages of sin is death” (Rom 6:23). That law! Death, is the reward for sin. This law to “recompense” was given in the hands of Moses to “administer,” notice, “Who also hath made us able *ministers of the new testament*; not of the *letter*, but of the spirit: *for the letter killeth*, but the spirit giveth life.

“But if the *ministration of death*, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

“How shall not the ministration of the spirit be rather glorious?

“For if the *ministration of condemnation* be glory, much more doth the ministration of righteousness exceed in glory.” (2 Corinthians 3:6-9).

Allen Walker explains these passages, “Let us carefully note that Paul is not discussing the law, but “the ministration” of the law. The word “ministration” is translated “administration” in 1 Cor 12:5.

“Back in the days of Moses the ‘administration’ pronounced *immediate death for presumptuous violations of the commandments*. In Paul’s day and under his ministry such was not the case. Please note that the difference lay not with the law but with the ‘ministrations.’ Paul contrasts ‘*the ministration of death*’ and ‘the ministration of the Spirit.’ The ‘*ministration of condemnation*’ was followed by ‘the ministration of righteousness.’ ***There is all the difference in the world between the law itself and the administration of the law.*** When the administration of the Constitution changes from the Democratic Party to the Republican, *the Constitution is not changed. It is left intact. So with the law of Ten Commandments.*

“The following texts clearly show what Paul meant by the term ‘ministration of death’...

“ ‘And he that blasphemeth the name of the Lord, ***he shall surely be put to death.***” Leviticus 24: 16.

“ ‘Whosoever doeth any work in the sabbath day, ***he shall surely he put to death.***” Exodus 31:15.

“ ‘For every one that curseth his father or his mother ***shall he surely put to death.***” Leviticus 20:9.

“ ‘And he that killeth any man shall ***surely he put to death.***” Leviticus 24:17. “ ‘The adulterer and the adulteress shall ***surely be put to death.***” Leviticus 20:10.

“It should be kept in mind that in Moses’ day Israel was called a ‘nation’ and also ‘the church in the wilderness’ (Numbers 14:12; Acts 7:38). The church and the nation were united under the immediate direction of God; it was a union of church and state. Such a regime is a theocracy. But the time came when the Israelites demanded a king to judge them ‘like all the nations.’ In granting this request, the Lord said, ‘They have rejected me, that I should not reign over them.’ I Samuel 8:7. It was then that ‘*the ministration of death*’ for civil offenses passed into the hands of kings and civil courts, and the theocracy was abolished, or ‘done away,’ as we read in 2 Corinthians 3.

“When Jesus came to earth and was tried by the Jewish leaders, they said, ‘We have a law, and by our law he ought to die.’ John 19:7. He was charged with blasphemy: ‘Now ye have heard his blasphemy, What think ye? They answered and said, He is guilty of death.’ Matthew 26:65, 66. But the power to put Him to death had passed out of their hands, and they appealed to the Roman government for permission to kill the Saviour. Thus ‘*the ministration of death,*’ which, in Moses’ day, was *invested in the church, had been abolished.*

“Under the theocracy it was declared, ‘The judgment is God’s: and the cause that is too hard for you, bring it unto me, and I will hear it.’ Deuteronomy 1:17. It was God working through Moses who pronounced the conviction and the sentence. Moses was a minister of God in both civil and spiritual matters. The authority of both church and state resided in him.

“Paul served as God’s minister under a ‘more glorious’ administration, ‘the ministraton of the spirit’ (2 Corinthians 3:8). Instead of executing ‘the ministration of death’ upon the guilty, Paul preached the gospel unto them under the power of the Holy Spirit. This was ‘the ministration of the spirit.’

“We have an illustration of this ministration in 1 Corinthians 6:9-11: ‘Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . . nor thieves, . . . shall inherit the kingdom of God. *And such were some of you:* but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.’

“There are some more important truths about theocracy which should be understood before leaving the subject. It was only the sins that were committed daringly and ‘with an high hand’

(Numbers 15:30, margin) that called forth the ministration of death. For other sins an offering was brought, and they were forgiven. Thus we read: ‘And if any should sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly. . . . and it shall be forgiven him. But the soul that doeth ought presumptuously, . . . the same reproacheth the Lord [he hath despised the word of the Lord]; . . . and that soul shall be cut off from among his people.’ Numbers 15:27-31. It was God who decided concerning the nature of the sin. But Paul was not living under that regime, *for it had been abolished*.

“The argument is often made, and with some show of triumph, that since the death penalty for the violation of the law is no longer executed by the Lord, the law too is gone, and that for a law to be valid there must be the penalty for its violation.

“May I remind such that the death penalty has been deferred to the (lay of judgment. He has reserved ‘the unjust unto the day of judgment to be punished’ (2 Peter 2:9). ‘Sin is the transgression of the law’ (1 John 3:4), and ‘the wages of sin is death’ (Romans 6:23), and ‘sin, when it is finished, bringeth forth death.’ James 1:15. Punishment for civil offenses has been transferred to the civil powers (Romans 13:1). But in the sense that the same transgressions are a sin against God, the guilty one, if he does not repent, will he eternally lost” (The Law and the Sabbath, pp.203-206, emphasis added). So the way the law was administered under the hand of Moses, which was to administer the death penalty is the “added” law spoken about here in Galatians. This has been the theme of Paul throughout the letter of Galatians. Does this “added” law apply to the covenant? No! It’s how the law was administered, *not something that was added to the conditions of the covenant*. These are two totally different things. As Walker noted, the administration changed through time, but the covenant stayed the same.

Now going back to the previous verses we can understand what Paul is saying here and what law he is referring to, “And this I say, that the covenant, that was confirmed before of God in Christ, the [administration of the] law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” Now was this administration called a “law” in the Old Testament? Yes it was! When the system of Judges was put together, and the small matter were to go to the Judges and the harder matters to Moses, this system was made by Jethro in Exodus 18. Then Jethro said, “If thou shalt do this thing, and *God command thee so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.” (v.23). God commanded this to be so, since the system of Judges was put in place. A Command from God is a law, this was “the law” on how the commandments of God were to be administered, by the system of Judges, picked by Israel, and appointed by God. This later became known as “Moses’ seat” (Matthew 23:2). So Paul called it the “law” that was added 430 years after in the days of Moses.

Moses’ Seat of course originated with Moses when “Moses SAT to judge the people” (Ex 18:13). Moses “ministry,” that Paul spoke of in Jesus Day, was known as Moses seat, and “ ‘Moses’ seat’ meant authority to *administer* the LAW OF GOD — the Law given by God to Moses – correctly. And, as long as they were *administering that Law*, and teaching it correctly, they were to be OBEYED” (William F. Dankenbring article “What is Moses Seat?,” emphasis added?). This is the “administration” we read of in 2 Corinthians 3, of the ministration of death and condemnation.

Now where do we find in the Bible Moses’ “administration” trying to make the promise of God of “none effect.”? In the Gospels we see the same situation with the promise of God and the Pharisees who held that position of Moses seat. Jesus accused them of making the promise of God of “none effect.”

In the New Testament, we see the Commandment of God quoted, “Honour thy father and mother; (*which is the first commandment with promise;*)” (Ephesians 6:2). The first commandment with a promise. This applies also to God, “Our Father” to honor him, worship him, so we receive the promise of eternal life. “This is the promise which he promised us, the eternal life.” (1 John 2:25).

There are many promises in the Commandments of God! The 2nd commandment promises those who keep his commandments will receive mercy from God throughout the generations, “And shewing mercy unto thousands of them that love me, *and keep my commandments.*” (Ex 20:6). The promise of Grace, and mercy from God if we love him and keep his commandments, that is a wonderful promise.

This same Commandment “with promise” Jesus and the Pharisees were debating, and Jesus accused them of making the promise of “none effect,” notice, “Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

“Why do thy disciples transgress the *tradition of the elders?* for they wash not their hands when they eat bread.

“But he answered and said unto them, *Why do ye also transgress the commandment of God by your tradition?*”

“For God commanded, saying, *Honour thy father and mother: and, He that curseth father or mother, let him die the death.*”

“But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

“And honour not his father or his mother, *he shall be free. Thus have ye made the commandment of God of none effect BY YOUR TRADITION*” (Matthew 15:1-6). The Commandment “with promise” the Pharisees made it of “none effect.” What does it mean of “none effect.”? It basically means “Ye have deprived it of its authority.” (Vincent Word Studies). The authority of God in the lives of the people of God, they have taken away, this is a great sin in the sight of God, as Jesus said, “*Why do ye also transgress the commandment of God by your tradition?*”

Remember who Paul was dealing with in this letter, the Judaizers who wanted the church to go back into Judaism and the “works of the law.” He is saying, if the inheritance be from the traditions of the Pharisees, that they hand down to the people to obey, i.e. the “works of the law”, it makes the promise of none effect, meaning the authority of God in the lives of the church of God is done away! We will not fear God and keep his commandments. THIS IS A SIN IN GOD’S SIGHT! But Paul says, “And this I say, *that* the covenant, that was confirmed before of God in Christ, the [administration of the] law, which was four hundred and thirty years after, *cannot disannul, that it should make the promise of none effect*” (v.17). The New Covenant that was confirmed in Christ, the administration of Moses, the Pharisees who handed down these traditions of men, cannot “disannul” or “make void” the promises of God (Young’s). Though Jesus said they made the promise of none effect, he did not say that they superseded the authority of God, *he was just pointing out what there sin was*, and told them that they “transgressed” God’s law.

Paul in Romans again says, “For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the [works of the] law, but through the righteousness of faith.

“For if they which are of the [works of the] law *be* heirs, faith is made void, and the promise made of none effect

“Because the [works of the] *law worketh wrath*: for where no law is, *there is* no transgression” (Rom 4:13-15). Does God’s law “worketh wrath?” No! The context is obvious, the “[works] of the law worketh wrath” man’s ways not God’s. “...the *wrath of God* upon the children of disobedience” (Ephesians 5:6).

Similar to Romans 4, the next verse in Galatians says “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.”(v.18). What does this mean? Does it mean we keeping the law of God, we receive no inheritance. No! Verse 21 of this chapter says the opposite. The Old Testament as well we read, “that which is altogether just shalt thou follow, *that thou mayest live, and inherit the land* which the LORD thy God giveth thee.” (Deut 16:20). Over and Over in the Old Testament it says inheritance is obtained *by keeping the commandments of God*

“All which I command thee this day shall ye observe to do, *that ye may live, and multiply, and go in and possess* which LORD sware unto your fathers.” (Deut 8:1).

Abraham would not have received the promise unless he obeyed, see Gen 26:5.

It is the same for the Christian today, if we continue in the word and obey we receive the inheritance given to Abraham of eternal life and the kingdom of God, if we do not, then the lake of fire awaits all those who do not continue in the word and commandments of God see, Hebrews 3:8-19; Heb 10:26; Romans 11:20-23. (*Read our book, Can a Christian Lose Salvation?*)

So what does Paul mean “For if the inheritance be of the law, it is no more of promise:” We must keep it in the context of what Paul is saying. “For if the inheritance be of the [works of the] law, it is no more of promise:”

The ‘Moses’ seat’ in Paul’s day were the people who were “ ‘The heirs of Moses’ authority by an unbroken tradition can deliver *ex cathedra* pronouncements on his teaching’” (McNeile)” (*Robertson’s Word Pictures in NT*). These people Jesus condemned and said to them, “The scribes and the Pharisees sit in Moses’ seat:...woe unto you...hypocrites! *for ye shut up the kingdom of heaven against men*: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in” (Matthew 23:2, 13). They “shut up the kingdom of heaven against men.” How do they do this? “Here they are charged with shutting heaven against men: in Luk\_11:52 they are charged with what was worse, taking away the key— ‘the key of knowledge’—which means, not the key to open knowledge, but knowledge as the only key to open heaven. A right knowledge of God’s revealed word is eternal life, as our Lord says (Joh\_17:3; Joh\_5:39); *but this they took away from the people, substituting for it their wretched traditions.*” (JFB Commentary, emphasis added). They replaced the teachings of Moses, the way of Salvation, and replaced it with the traditions of men. So if the inheritance be from the traditions of Men, and not the Commandments of God THAT CONTAIN THE PROMISES then it is no more a “promise” because there is no promises in the traditions of men!

Malachi 2:8-9 condemns this practice, “But ye are *departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.*

“Therefore have I also made you contemptible and base before all the people, *according as ye have not kept my ways, but have been partial in the law.*”

They stumbled because of sin, see Jeremiah 18:15. The “traditions of men,” the ways of men, the “works of the law” is sin. Because of this God made them “contemptible and base before all the people...” The Pharisees were not like or welcomed in the eyes of the people. They were not administering God’s law in a truthful manner, but were “patrial” in the law, so God held them “base” before the people. If administered in the proper way, there would have been no debates, and no crucifixion of the Son of God, but the Levites (Pharisees) were corrupt, and wanted to destroy the Prince of Life, the Saviour of the world which they did do.

Now Paul shows what was the true purpose of the administration of Moses was, “Wherefore then serveth the [administration of the] law? *It was added because of transgressions*, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” This is the true purpose of the Moses’ ministry, the system of Judges, Moses’ seat, it was “added” because of “transgressions.” Because of the sins of Israel, the evil had to be dealt with. The system of Judges had to be put in place to administer the death penalty for sin, the “ministration of death.”

“If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: *he shall be surely punished*, according as the woman’s husband will lay upon him; **and he shall pay as the judges determine.**

“And if *any* mischief follow, then thou shalt **give life for life,**

**“Eye for eye, tooth for tooth, hand for hand, foot for foot,**

**“Burning for burning, wound for wound, stripe for stripe”** (Ex 21:22-25). This was the purpose of the government in Israel. To execute Judgement, “And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:... Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.” (Deut 17:9; Lev 19:15), and to be teachers of the Law not traditions, see Malachi 2:7.

“til the seed should come.” The law said sinners were to be put to death, for “the wages of sin is death” The death penalty for sin was in place “til the seed” Jesus Christ came and saved us from the “curse of the law” which is death and redeemed us, “But when the *fulness of the time* was come, [promise to be fulfilled] God sent forth his Son, made of a woman, *made under the law*,

“To redeem them that were *under the law*, that we might receive the adoption of sons” (Gal 4:4-5). Under the law means again, under its “condemnation,” into which Jesus was born into, and paid the penalty for the sins of the world, that we might “live unto God” (Gal 2:19).

“*Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law” (Gal 3:21). As we have seen, Paul said, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Rom 8:4). And God said about his laws that they do give life, “...I have set before *you life and death*, blessing and cursing: therefore *choose life*, that both thou and thy seed may *live*:” (Deut 30:19). So what does Paul mean in this verse?

First, the law OF GOD is not against the promises of God. “God forbid” Paul says. As we have proved from other scriptures, God performs his promises to us when we obey his laws, like in the case with Abraham. Then Paul says, “for if there had been a law given which could have given life.”

God's laws give life. What Law is Paul speaking of here? Notice, when we continue into the next verse, "...for if there had been a law given which could have given life, verily righteousness should have been by the law.

***"But the scripture hath concluded all under sin,*** that the promise by faith of Jesus Christ might be given to them that believe" (vv.21-22). The Law Paul spoke of, was not God's laws that give life, but the LAWS OF MEN, MEN'S WAYS, SIN CONTRARY TO THE LAWS OF GOD! Men's ways are the ways of death, "There is a way that seemeth right unto a man, but the end thereof *are* the ways of death" (Prov 16:25). The "wages of sin is death." (Rom 6:23). This is why Paul said, "for if there had been a law given [BY MEN] which could have given life, verily righteousness should have been by the law [OF MEN]." ***"But the scripture hath concluded all under sin,"*** The ways of God brings life happiness and peace! It is interesting how the Good News Bible actually comes the closest to understanding what Paul was saying, they translate this verse as, "Does this mean that the Law is against God's promises? No, not at all! *For if human beings* had received [Greek. "didomi "given"] a law that could bring life, then everyone could be put right with God by obeying it." (GNB). The law was the law given by Human beings and not God who is the author of life, and the giver of life. Human beings have no such power. The law of God was given by GOD, NOT MEN!

"the promise by faith of Jesus Christ might be given to them that believe." Those who believe in Christ, the promises he made that those that believe in him shall never die but receive life, (John 3:16), shall receive eternal life. Is this in the law of God? Absolutely! *Part three of the booklet we shall deal with this subject in detail.*

"But before faith came, *we were kept under the law,* shut up unto the faith which should afterwards be revealed." (Gal 3:23). Before Christ came we were under the condemnation of the law, "under the law" and were "shut up unto faith" means being kept in prison. The English Standard Version makes this more clear, "Now before faith came, we were held captive under the law, *imprisoned until the coming faith would be revealed.*" Sinners were in prison under the condemnation of the law before Christ, but then, *the death penalty was lifted,* when the faith came, when Christ came and paid the penalty for the sins of the entire world. God's laws are the laws of "liberty" not bondage, see James 2:12; 1 John 5:3. Jesus set us free from the curse of the law, the penalty of death.

**Old Testament People?** -Even those of the Old Testament, though they gave sacrifices for sin, the atonement was made, and sins were covered but not cleansed. The death penalty was still on them, but Christ came and the death penalty was lifted, "And for this cause he is the mediator of the new testament, *that by means of death, for the redemption of the transgressions that were under the first testament,* they which are called might receive the promise of eternal inheritance." (Hebrews 9:15)

### **"Our School Master"**

"Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster." (Gal 3:24-25). Again, this is another so-called "proof text" to show God's laws are done away. Again we must take it in context of what Paul is telling us. What is a "schoolmaster"?

The Greek word is "paidagogos" (Strong's # 3807). A "paidagogos" "In bible times...was not someone who officiated as principal of a school, *nor someone who gave instruction*" (Galatians Verse by Verse, by Henry Feyerabend, p.37, emphasis added).

A “paidagogos” in Roman and Greek times was a slave and “It was common and customary for Greek and Roman nobility to appoint some trustworthy servant of the family to take charge of the son. The boys were entirely under these servants, who were generally *very strict and used the rod freely*. It was in those days supposed to be good for the character of the boys to keep them *in perpetual fear*” this continued until the boys “coming of age” and they were “in full charge, *beating and cuffing him for his faults*. The Greeks came of age at 13 years. The Romans had to be 25. The day the young man came of age, *he was free from the tuelage of the schoolmaster*. Do you think the pedagogue struck him again? Not likely. He knew better. He knew his master and that from now on he must render him a different kind of service” (ibid, pp. 38, 39, emphasis added). This pedagogue was basically a disciplinary, who punished the boy whenever he screwed up. This is basically what Paul is telling us about the law in its context. Even Vine’s says, “Thus understood paidagogos is appropriately used with ‘*kept in ward*’ and ‘*shut up*’ whereas to understand it as equivalent to ‘teacher’ introduce[d]; *an idea entirely foreign to the passage and throws the Apostle’s argument into confusion*” (under “Instructor,” p.329, emphasis added). This is exactly what people have done. Not to understand the role of what the “schoolmaster” is, confuses everything Paul is trying to tell us about the law, and *coming to the wrong conclusions about the law*.

Now let’s go back to Galatians and see what Paul is telling us about the law of God, “But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. “Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. “But after that faith is come, we are no longer under a schoolmaster.” (Gal 3:23-25). Before the faith of Christ came we were “shut up” and kept “under the law.” This is applied as Vine’s tells us with the schoolmaster. The schoolmaster would discipline the child when he was at fault. *The law does the same thing*. When we break it, we are disciplined for it. We receive punishment for sin. We are under its condemnation. This continued until the Jesus came. “Wherefore” Paul said making the comparison with what he just said and the schoolmaster, “the law was our schoolmaster *to bring us* unto Christ,” “Bring us” is italicized and not in the original text. Most Newer translations have “until Christ” (Literal Translation of Holy Bible). This is in keeping with what Paul said in the previous verse that were were “shut up” “*until the coming faith would be revealed*.” (English Standard Version).

Afterward we are “justified by faith.” We are no longer under the condemnation of the law. No longer “guilty before God.” But right in the sight of God. And “after that faith is come, we are no longer under a schoolmaster” (v.25). No longer does the law discipline us, we have come of age, and instead of the law condemning us, we are in the state of conversion when we submit ourselves to God and say, “I delight to do thy will O my God, thy law within my heart” (Psalm 40:8). When we come to baptism ready to make that commitment, after being under the law, in prison under the bondage of sin, *i.e. the schoolmaster*, and we receive the holy Spirit, the law of God is written in the “*flashly tables of the heart*” (2 Corinthians 3:3). This is what the New Covenant is all about, “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:” (Hebrews 8:10).

### **“Beggarly Elements”**

When the church of God gets together every year and celebrate the Passover or any other feast day for that matter, the “no law” preachers would usually quote Galatians 4:8-10, which says, “Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?”

“Ye observe days, and months, and times, and years.” First of all where in the bible does it say that the law of God is “weak and beggarly”? Jesus observe the Passover see Matthew 26. Was he observing something that was weak and beggarly?

Let’s examine in detail what he is saying, “Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.” Paul here is alluding to the former religion of the gentile Galatians. “The address in this verse and the following is evidently to the portion of the Galatians who had been pagan...” (Barne’s Notes). Obviously Paul is referring to a time when the Greek and Roman people in the church at Galatia were in their state of Idolatry. The worship of all kinds of different gods like Zeus, Apollo, Venus etc...*Notice the Forunner’s Commentary*, “Galatia was not a city but a province in Asia Minor. *The church membership was undoubtedly composed mainly of Gentiles,...* In looking at Paul’s initial dealings with these people, we find that they had a history of worshipping pagan deities. In Lystra, a city in Galatia, God healed a crippled man through Paul (Acts 14:8-18). The people of the area were so astonished at this miracle that they supposed Barnabas and Paul, whom they called Zeus and Hermes (verse 12), to be pagan gods! *They wanted to sacrifice to them, and would have, if the apostles had not stopped them (verses 13-18). This shows that the people in Galatia were generally superstitious and worshipped pagan deities. (emphasis added). This is the context with which we must understand what Paul is saying!*

“But now, after that ye have known God, or rather are known of God, [Converted to Jesus Christ] **how turn ye again** to the weak and beggarly elements, whereunto ye desire again to be in bondage?” (3:9). They “turn again” back to Idolatry. The bondage of sin, not God’s law. This is what the “weak and beggarly” elements of the world are. It is interesting that Galatians 4:8-11 is strikingly similar to that of Colossians 2:8. In both places, the superstitious observance of sacred times is described as slavery to the “elements” of this world and the “tradition of men.”

The Forunner’s Commentary writes, “*Paul nowhere in the entire letter mentions God’s holy days. Second, the apostle would never refer to holy days that God instituted as ‘weak and beggarly elements.’* He honored and revered God’s law (Romans 7:12, 14, 16). Besides, he taught the Corinthians to observe Passover and the Days of Unleavened Bread (I Corinthians 5:7-8), and he kept the Sabbath and holy days himself (Acts 16:13; 18:21; 20:6; I Corinthians 16:8)” (emphasis added)

**The word “Elements”-**“The word ‘elements’ is the Greek *stoicheion*, which means any first thing or principal. ‘In bondage under the elements of the world’ refers to the fact that the unconverted mind is subject to the influence of Satan and his demons, the rulers of this world and the authors of all idolatrous worship...The ‘weak and beggarly elements’ were demon-inspired, idolatrous practices, NOT something God had commanded. ‘Elements’ here is the same word, *stoicheion*, translated ‘elements’ in verse 3. An extension of *stoicheion* can refer to the *heavenly bodies that regulate the calendar and are associated with pagan festivals.*” (*ibid, emphasis added*). *The elements had to do with their observances of the heavenly bodies, the times and seasons that they observed.*

“Ye observe days, and months, and times, and years.” In the context, these are *not God’s Holy Days*, but, Pagan days that were observed. “It is evident that the ‘days, months, seasons and years’ Paul refers to in verse 10 were the pagan, idolatrous festivals and observances that the Galatian Gentiles had observed before their conversion. *They could not possibly be God’s holy days* because these

Gentiles had never observed them *before being called*, nor would Paul ever call them ‘weak and beggerly.’ *Rather, they were turning back to their old, heathen way of life that included keeping various superstitious holidays connected to the worship of pagan deities.*” (ibid, emphasis added).

### The “Two Covenants”

Paul in Galatians make an “allegory” meaning, as *Webster’s Dictionary* defines allegory as “to speak figuratively, a symbolic representation,” of “two covenants” we read, “Tell me, *ye that desire to be under the law, do ye not hear the law?*”

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

“But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

“Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

“For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

“But Jerusalem which is above is free, which is the mother of us all.

“For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

“Now we, brethren, as Isaac was, are the children of promise.

“But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

“Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

“So then, brethren, we are not children of the bondwoman, but of the free” (Gal 4:21-31).

First Paul is telling the Galatians, “*ye that desire to be under the law,*” meaning the condemnation of the law as a result of sin. Then Paul refers to the law “*do ye not hear the law?*” The example he was going to use was straight out of the Old Testament.

“Abraham had two sons, the one by a bondmaid, the other by a freewoman.” The two sons of course were Isaac and Ishmael, one born of a freewoman, Sarah, and the other born of the bondwoman, being Hagar.

Paul adds, “But he *who was* of the bondwoman [Ishmael] was born *after the flesh*; but he of the freewoman *was* by promise.” To understand this we must go back to the story of Isaac and Ishmael. This is in the book of Genesis.

Paul said that Ishmael was born “after the flesh.” Isaac by “promise.” What does “after the flesh mean”? Many believe that this just means that Ishmael was born in the ordinary course of nature.

But this is not what Paul is saying according to the context of the letter and the chapter. Galatians 4:29 makes it more clear, “But as then he that was *born after the flesh* persecuted him *that was born after the Spirit*, even so *it is now*.” Here we see “flesh” and “spirit.”

Galatians 5 continues this, it talks of the “liberty” in Jesus, and that we are “free” and not under “bondage.” Then Paul says later in this chapter, “*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*”

“For the flesh lusteth against the Spirit, and the *Spirit against the flesh*: and these are contrary the one to the other: so that ye cannot do the things that ye would.

“But if ye be led of the Spirit, *ye are not under the law.*”

“Now the *works of the flesh are manifest*, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

“Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. (vv.16-21). Ishmael was “born “after the flesh” meaning by man’s ways, *not God’s way*. Isaac was born of the “Spirit” God’s way. The promise was given to Abraham, “BECAUSE that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” “That the *righteousness of the law might be fulfilled in us*, who walk not after the flesh, *but after the Spirit.*”

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“For to be carnally minded *is death*; but to be spiritually minded *is life and peace.*”

“Because the carnal mind *is enmity against God: for it is not subject to the law of God, neither indeed can be.*” (Romans 8:4-7). Because Abraham obeyed God, and kept the covenant, he promised him a son, because he walked according to the spirit, and Isaac was a child “born after the Spirit.”

In Genesis we read the story of how Ishmael was conceived, “And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. *And Abram hearkened to the voice of Sarai.*” Abraham obeyed Sarai voice, and not the voice of God. They thought that the promise was going to *be fulfilled there way*, and God promised a son through Sarah, he mentioned nothing of a surrogate mother. This happened after the covenant was made in Genesis 15:4-5. So Abraham entered the covenant with God but then transgressed the covenant, which is the works of the flesh, which is sin, with Hagar and conceiving a child after the flesh. Gills Expository writes, “after the covenant had been made, Sarai resolved, ten years after their entrance into Canaan, to give her Egyptian maid Hagar to her husband, that if possible she might ‘be built up by her,’ i.e., obtain children, who might found a house or family (Gen\_30:3). The resolution seemed a judicious one, and according to the customs of the East, there would be nothing wrong in carrying it out. Hence Abraham consented without opposition, because, *as Malachi (Mal\_2:15) says, he sought the seed promised by God. But they were both of them soon to learn, that their thoughts were the thoughts of man and not of God, and that their wishes and actions were not in accordance with the divine promise.* Sarai, the originator of the plan, was the first

to experience its evil consequences. When the maid was with child by Abram, “her mistress became little in her eyes.” When Sarai complained to Abram of the contempt she received from her maid (saying, ‘*My wrong, the wrong done to me,*’ ‘come upon thee,’ cf. Jer\_51:35; Gen\_27:13), and called upon Jehovah to judge between her and her husband,” (emphasis added).

Isaac however was a child of the Covenant promise. A child of the “Spirit.” A child as a result of faith in God, and his obedience to him. So plainly, one is a child of sin and the flesh, the other a child of obedience and the spirit.

“Which things are an allegory: for these are the *two covenants*; the one from the mount Sinai, *which gendereth to bondage, which is Agar.*” (Gal 4:24). The symbolism of the two children, are like those of the two Covenants. The covenant at Sinai. Was the Covenant at Sinai a bad Covenant? No! It was the same covenant offered to Abraham. God called Abraham and offered him “my covenant.” “And I will establish *my covenant* between me and thee and *thy seed after thee in their generations* for an *everlasting covenant*, to be a God unto thee, and to thy seed after thee.” (Gen 17:7). It was for Abraham and his seed. At Sinai God offered the *same covenant*. It was an everlasting covenant for Abraham and his descendants, Isaac, and Jacob-Israel. In Exodus, again God offered “MY COVENANT” to Israel, see Exodus 19:5. But why did Paul call this Covenant, a covenant that “*gendereth to bondage.*”? Or “bearing children to bondage”? There was nothing wrong with the Covenant. What was wrong was the people of Israel. When God made the Covenant with them, “For unto us was the gospel preached, *as well as unto them*: [Israel] but the word preached *did not profit them, not being mixed with faith* in them that heard *it.*” God’s laws were not written on their hearts. They did not have the holy spirit with in them. As Moses said, “O that there were such an *heart in them*, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!” (Deut 5:29). In Hebrews Paul wrote of the covenant at Sinai, and said, “For if that first *covenant* had been faultless, then should no place have been sought for the second...*For finding fault with them,*” (8:7-8). Israel had no faith, and were living according to the flesh and not the spirit. So what was produced, was children of bondage, which is sin, slavery, “Whosoever committeth sin is the servant (Gr. “Slave” Strong’s # 1401)of sin” (John 8:34). It produced “children of disobedience” (Ephesians 2:2).

“For this Agar is mount Sinai in Arabia, and answereth [“corresponds to.” JFB] to Jerusalem which now is, and is in bondage with her children.” (Gal 4:25). The Covenant at Sinai corresponds to the Jews in Jerusalem in Paul’s day which are still obeying the Covenant at Sinai “not mixed with faith.” It is not written on their hearts. They do not believe in Christ, therefore still in the bondage of sin.

“But Jerusalem which is above is free, which is the mother of us all....Now we, brethren, as Isaac was, are the children of promise” (4:26, 28). The Heavenly Jerusalem, the church of God, is under the Covenant God made with Abraham for the church is the “children of the promise.” The Covenant promise God made with Abraham. The Covenant written on our hearts, Jeremiah 31;31; Hebrews 8:8.

In the King James and other bibles we read, “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:” (31:31). So here many think that God is introducing something new but he is not. The root word “New” in this passage means “to *be new*; causatively to *rebuild*: - *renew, repair.*” (Strong’s # 2318 chadash). It means to “renew,” make “afresh” the Covenant. In the book of Hebrews the same thing is revealed. Hebrews 8 quotes Jeremiah and, the “Greek has two words translated into English as ‘new.’ This first is ‘*neos,*’

meaning something new in time. The second, '*kainos*,' refers to something *different in quality of kind* (see Trech, pp.233-237). Hebrews uses the *second* of those words, indicating the author is *not* emphasizing something new in time but something having a NEWNESS IN QUALITY" (Exploring Hebrews, George R. Knight, pp.147-148, emphasis added). It was the sacrificial system! Jesus was the better sacrifice that took care of the sin problem. The whole book of Hebrews is dedicated to the sacrifices in the old Testament and the Sacrifice of Jesus Christ, and how " it is not possible that the blood of bulls and of goats should take away sins...Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation*."

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 10:4, 10-12). There was to be a time when "the Covenant" was to be "reformed" or "renewed." That newness in quality was the sacrifice of Christ and the tabernacle in heaven, and the priesthood of Jesus Christ, and not the Levitical Priesthood.

"But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is now*." (4:29). Paul speaking of the percecution of the church by the Jews, and the people of the world, the people of the "flesh." The children of disobedience.

### **Faith Worketh by Love**

Galatians 5 Paul shows that we have been set free in Christ. The liberty we have in Jesus, most think, it is the liberty we have of *not* keeping the law. We are free from it. The Bible shows this is not true.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be *not entangled again with the yoke of bondage*."

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

"For we through the Spirit wait for the hope of righteousness by faith.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but *faith which worketh by love*" (Galatians 5:1-6).

What is that "yoke of bondage" that Jesus freed us from. Sin! The transgression of the law of God. The ways of men, and not the ways of God. The ways of God are freedom and liberty, the ways of men is sin and bondage. Sin is likened unto bondage. Jesus said, "Whosoever committeth sin is the servant ["slave" Strong's # 1401] of sin." (John 8:34). We are slaves, in bondage to sin. Christ set us free from sin, "But God be thanked, that ye were the servants ["slave" Strong's # 1401] of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

"Being then made *free from sin, ye became the servants of righteousness*" (Rom 6:17-18).

Thank God that Christ made us free. Through his blood, by the redemption in Him, we are free from sin, and serve God in righteousness which is of course the law of God (Psalm 119:172).

“Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

“For I testify again to every man that is circumcised, that he is a debtor to do the whole law.” (vv.2-3).

First, “if ye be circumcised,” implies “the verb does not mean that *they have already been circumcised*. It states the case as supposable, implying *that they were in danger of allowing themselves to be circumcised*” (Vincent Word Studies, emphasis added). These were gentiles, and the Jewish brethren as we have seen, were teaching that “Except ye be circumcised after the manner of Moses, ye cannot be saved’ (Acts 15:1). This was the whole subject of the book of Galatians which we have seen was the commandments of MEN and *not* the Commandment of God. The Jewish brethren felt that these gentiles had to get circumcised in order to be saved, in which Paul said then “Christ shall profit you nothing.” If all it was, was to be circumcised, everything that Jesus went through on the cross, was for nothing. It does not profit anyone, it was all in vain. And Jesus was not my Saviour or yours!

Now what does it mean that “every man that is circumcised, that he is a debtor to do the whole law.”? We must remember the context. Salvation through the means of man’s ways (sin) and not the ways of God. If we think circumcision is the way of Salvation and not through our Savior Jesus Christ, we are a “debtor” to the whole law. The word “debtor” means “opheiletes; an *ower*, that is, a person *indebted*; figuratively a *delinquent*; **morally a transgressor (against God): - debtor, which owed, sinner.**” (Strong’s # 3781, emphasis added). As Paul said in Romans, “Now to him that worketh is the reward not reckoned of grace, but of debt.” (4:4). To him that performs the “works” of the law, men’s ways, the ways of the flesh, which is sin, you have become a *transgressor of the whole law of God*. Why the whole law? James writes that “For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all” (James 2:10). Sin is sin, they are all connected. You break one, you have broken them all. Someone asked Jesus, “Master, which *is* the great commandment in the law?” Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

“*On these two commandments hang all the law and the prophets.*” (Matthew 22:37-40). Barnes Notes writes, “*They are like the first and last links of a chain, all the intermediate ones depend on them. True religion begins and ends in love to God and man. These are the two grand links that unite God to man, man to his fellows, and men again to God. Love is the fulfilling of the law, says St. Paul, Rom\_13:10;...*”(emphasis added). The interdependent one to another. So if you break one, you’ve broken them all. All commandments are linked together. (More in part Three of the booklet).

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Actually the first part of that verse should say, “Incorrect. Lit. *ye were brought to nought from Christ*. Comp. Rom\_7:2, Rom\_7:6. Your union with Christ is dissolved. The statement is compressed and requires to be filled out. “***Ye were brought to nought and so separated from Christ.***” For similar instances see Rom\_9:3; Rom\_11:3. The *from* properly belongs to the supplied verb of separation. For the verb see on Rom\_3:3.”(Vincent Word Studies, emphasis added).

There is only one way to be separated from God, and that is sin, “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

“*But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*” (Isaiah 59:1-2). This is what Paul is saying here. If we are justified by the works of the law, which is sin, we are separated from Jesus, and we are “fallen from Grace.” Sinning is falling from Grace. So does obeying God’s law mean we are *in the Grace of God?* (Part Three deals with this issue).

“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.” (v.6). Here is the formula for Salvation. Circumcision doesn’t matter for salvation, but “faith worketh by Love.” This is how faith works, by love. What is love? The Biblical definition of love? Its interesting that Paul virtually said the same thing in 1 Corinthians, “Circumcision is nothing, and uncircumcision is nothing, *but the keeping of the commandments of God.*” (7:19). What is love? “By this we know that we love the children of God, when we love God, and keep his commandments.

“For *this is the love of God, that we keep his commandments*: and his commandments are not grievous.” (1 John 5:2-3). This is how faith works, by love, the commandments of God! Is Paul saying this is the way of Salvation? (*More in Part Three*).

In verses 13 & 14 of Galatians 5 Paul writes, “For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

“For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.” Does this sound like some who calls the law “bondage”? No! He’s telling the church to do the commandment of love one toward another. Loving your neighbor as yourself can be found in the law, in Leviticus 19:18.

### **“Law of Commandments Contained in Ordinances”**

In the book of Ephesians we see another so called “proof text” to show that the law of God was done away in Christ. It says, “*Having abolished in his flesh the enmity, even the law of commandments contained in ordinances*; for to make in himself of twain one new man, *so* making peace;

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:” (2:15-16). Does this mean the law was abolished in Christ?

Let’s not start in the middle of the thought but the beginning of it to see what Paul is telling us here.

In verse 11 Paul writes, “Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;” Paul speaking to the gentile converts in the church said that they were gentiles “in times past” being called this by the Jewish population. What does the expression “in the flesh made by hands” mean, pertaining to the Jews circumcision? Does it mean the Abrahamic Covenant, and the circumcision established in the Covenant? No it does not! Actually what it does mean is, the *origin* of something. Is it of human origin or from God. Have you ever wondered why the Bible says, that “God...dwelleth not in temples made with hands;” (Actys 17:24). Yet God told the Israelites, “And let them make me a sanctuary; that I may dwell among them” (Exodus 25:8). Is this a contradiction? Absolutely not!

When something is built by the hands of a man, it comes from the mind of man, who plans out what he is going to build, then builds it. *Its origin lies with the man!* Even the gods of this earth, all of them have their origin in the imaginations of the evil hearts of men, then carved out of wood or stone and worshipped. The origin of these pagan gods lie with men. This is why God says, “And there ye shall serve gods, *the work of men’s hands*, wood and stone, which neither see, nor hear, nor eat, nor smell” (Deut 4:28).

But when it comes to God, the sanctuary, its origins is from God. He gave the design to Moses, and how it should be built. So the sanctuaries origin is a divine origin, God. So God dwelt in a temple “not made by hands” but its origin was divine.

So back to what Paul said, that the Jews were of “the Circumcision in the flesh made by hands.” Was that the circumcision of the Abrahamic Covenant? No! God ordained that himself as a seal of righteousness of Abraham. He said himself, “*And God said [the origin of this command is from God] unto Abraham...And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.*

“And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

“He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

“And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant” (Gen 17:9, 11-14). So what did Paul mean of the Jews who were of “the Circumcision in the flesh made by hands.” These were the Jewish nation who were *not in the religion of God of the Old Testament*, but were in Judaism which we have proved has its ORIGIN IN MEN AND NOT GOD! God’s religion is called “circumcision made without hands” (Colossians 2:11). “putting off the body of the sins of the flesh by the circumcision of Christ.” This is the circumcision of the heart, see Deuteronomy 10:16 ; Romans 2:28-29.

But these Jews were just Jews of the flesh even though they were circumcised, “For he is not a Jew, which is one outwardly; *neither is that circumcision, which is outward in the flesh.*” (Rom 2:28). This is the Circumcision made without hands, it came from God.

The Jews called people who were not Jewish the “uncircumcised.” Which basically meant, the “unsaved,” because Judaism teaches that those must be circumcised in order to be saved. Paul shows this to be true in the next verse, “That at that time ye were *without Christ*, being aliens from the commonwealth of Israel, and *strangers from the covenants of promise, having no hope, and without God in the world:*” (v.12). The gentiles were without Christ, alienated from the Covenants and the promises and the hope of Salvation from the Saviour Jesus Christ. Now was this because of God? No! We must look at the context in which Paul is writing. He spoke of the Jews and their “Circumcision in the flesh made by hands.” He is speaking of Judaism *not* the religion of the Old Testament. In the Old Testament as we have shown the gentiles were NOT strangers to the covenants and the promises. They were part of that covenant community. As God said at that time, “Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

“Your little ones, your wives, *and thy stranger that is in thy camp*, from the hewer of thy wood unto

the drawer of thy water:...That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

“That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

*“Neither with you only do I make this covenant and this oath;*

*“But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day: “ (Deut 29:10-15).*

Now in Judaism it was a different story. Peter when he met with the gentiles said, “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation” (Acts 10:28). This was in the religion of Judaism which said, “it is forbidden a Jew to unite himself to Gentiles, because they are suspected of shedding blood, and he may not join himself with them in the way; if he meets a Gentile in the way, he causes him to turn to the right hand; if they ascend by an ascent, or descend by a descent, the Israelite may not be below, and the Gentile above: but the Israelite must be above, and the Gentile below, lest he should fall upon him and kill him; and he may not go even with (or along side by him) lest he break his skull.’ (Zohar in Exod. fol. 21. 1). The gentiles were alienated by Judaism and were ‘cutt off’ from the covenant and promises. But this was not in God’s religion.

“The gentiles were ‘aliens from the commonwealth of Israel.’ ‘Better, giving the force of the verb, *alienated*’” (Vincent Word Studies). Alienated because Judaism taught them to alienate the gentile and to utterly cutt them off, therefore they had no knowledge of the Messiah the saviour of the world til Jesus showed Peter and called Paul, and taught them that the gentiles had the right to the Covenant and the promises as well which was in the law of God all along.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” (Ephesians 2:13). Now the gentiles are reconciled to God by the Redemtion that is in Jesus Christ. No longer strangers but partakers of the Covenants and promises. Because those who are converted to Jesus become “*Abraham’s seed* and heirs according to the promise” (Galatians 3:29).

“For he is our peace, *who hath made both one*, and hath broken down the middle wall of partition *between us;*” (Ephesians 2:14). Christ is the “peace” between Jew and Gentile who made “both” Jew and Gentiles “one” in Christ, “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Gal 3:28). All are “Abraham’s seed” the “Israel of God” when we are converted to Christ. What is this “middle wall of partition” that was between the Jews and the gentiles?

“...the middle-wall (late word, *only here in N.T., and very rare anywhere*, one in papyri, and one inscription) of partition (*phragmou*, old word, fence, from *phrasso*, to fence or hedge, as in Mat\_21:33).’ *In the temple courts a partition wall divided the court of the Gentiles from the court of Israel with an inscription forbidding a Gentile from going further* (Josephus, *Ant.* VIII. 3, 2). See the uproar when Paul was accused of taking Trophimus beyond this wall (Act\_21:28)” (Robertson Word Pictures, emphasis added). This wall of separation in the temple forbid the Gentiles to go any further towards the temple to worship God. In fact the inscription on this wall was actually found saying, “*whoever is caught doing so (i.e. entering the forbidden area) will have himself to blame that his death ensues.*”

Jesus “broke” this wall of separation between the Jew and Gentiles and we are all one in Christ. We can all partake in the worship of God which Judaism forbid gentiles to do, but the Circumcision without hands never forbid gentiles to worship God at the temple. God told Israel, “And if a stranger sojourn with you, or whosoever *be* among you in your generations, *and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do [This was done at the sanctuary]*

***“One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.***

***“One law and one manner shall be for you, and for the stranger that sojourneth with you.”*** (Num 15;14-16). Do you see how the gentiles through Judaism the “Circumcision made with hands” alienated the gentiles from Christ?

But what of the scriptures that says, “...tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; *and the stranger that cometh nigh shall be put to death*” (Num 3:38). Does this mean strangers were not allowed? No! *Not even the Israelite was allowed to go into the tabernacle* only the Levite. They were in charge of the Tabernacle to minister to God, only that tribe was allowed to go in. This does not mean that the stranger did not come to the tabernacle to worship. The strangers did what the Israelites did, go to the tabernacle, offer their sacrifices, and the Levites went in and offered it for them. One law, for the stranger and the Israelite. The key was conversion. The stranger had full access to God at the sanctuary like any of the Israelites. Ezekiel writes, “Thus saith the Lord GOD; No stranger, *uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary*, of any stranger that *is* among the children of Israel” (44:9). A converted gentile could go to the sanctuary and worship, but Judaism said no, the gentile had to keep his distance and did not benefit fully with the other Israelites in the Covenant and the promises of God.

Now we get to Ephesians 2:15, “Having abolished in his flesh *the enmity, even the law of commandments contained in ordinances*; for to make in himself of twain one new man, *so making peace;*” The “ordinances” here is the same word used in Colossians, the word is “dogma.” Paul uses it in a different way, and again, *we need to keep it in the context of what Paul is getting across to us.*

Paul himself defines what this “law of commandments contained in ordinances” is; it is “the enmity” This hostility that was between Jew and gentiles (vv.11-12) “so making peace.” As he said in verse 14 “He is our peace” making both Jew and gentile one, breaking down that “middle wall.” This is what that enmity was. It was the “law of commandments contained in ordinances” which said, no gentile was allowed to come to the temple, no Jews could eat with a gentile. The alienation of the gentile from the “Commonwealth of Israel,” This is the “law of commandments” and the death penalty was to those who broke those laws. “Dogma” again means “Judgment.” The Judgment was that any Gentile who went passed that “wall” was to be put to death. So in the “flesh” of Jesus Christ, through his sacrifice, he “reconciled” Jew and Gentile breaking down that “wall” so that Jew and gentile are all one in Christ. “in himself of twain [Jew and Gentile] one new man.” This has nothing to do with God’s law whatsoever. God’s law is not enmity. God’s law is love of all mankind, Israelite and Gentile. Hate and enmity and strife are the ways of men, not God. This is what Paul was opposing. How could a man who wrote that the law was “holy and just and good” (Rom 7:12), be opposed to the wonderful law of God. Christ abolished the Talmudic traditions—all of which were yokes of bondage (Galatians 5:1; Matthew 23:4)—as necessary for salvation.

## “Grace Upon Grace”

Is the Law and Grace two opposites? Many cite the scripture that says, “And of his fulness have all we received, and grace for grace.

“For the *law was given by Moses, but grace and truth came by Jesus Christ*” (John 1:16-17). Does this mean that in the days of Moses, there was no Grace? There was no truth? Let’s examine the Old Testament scriptures.

In the days of Moses, he wrote of God and one of his characteristics was, “and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” (Ex 33:19). Paul quotes this verse in Romans 9:15. This was one of the very characteristics of the God of the Old Testament. Over and over again it is repeated about the graciousness of God. “The LORD God, merciful and *gracious*, longsuffering, and abundant in *goodness and truth*,” (Ex 34:6). Notice God is gracious and is full of goodness and “TRUTH” This is often repeated in the Old Testament of the Graciousness of God, see Psalm 86:15; Psalm 103:8; Psalm 145:8. The Graciousness of God is all over the Old Testament. The Levitical benediction testifies to that fact, “The LORD make his face shine upon thee, and be *gracious unto thee*.” (Num 6:25). Isaiah cried for the Grace of God for salvation when he wrote, “O LORD, *be gracious unto us*; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.” (33:2). So there is grace in the Old Covenant in the days of Moses and before Moses as well. You find the grace of God in the book of Genesis. Like Noah who, “found grace in the eyes of the LORD.” (Gen 6:8). Noah was saved by the Grace of God. Joseph wished grace would be upon his brother Benjamin, “God be gracious unto thee, my son.” (Gen 43:29). Clearly the Grace of God was upon many of the people of the Old Testament.

Lutheran scholar Göran Larsson has this to say about God’s Grace in the days of Moses:

“This is the foundation of the covenant, properly not understood as a legal contract but as a loving relationship, predicated not upon what the people of Israel are to do, but upon what *God himself has done unconditionally for them*. So far, we have not found a single word that God lays down as a condition to save his people out of Egypt. The disobedience, ingratitude, and obstinacy of the people have not led to a change in God’s mind. Without fail, God has taken care of them and given them all they need. *They have experienced the Lord’s grace, an overwhelming loving-kindness.*” (*Bound for Freedom: The Book of Exodus in Jewish and Christian Traditions* p. 129, emphasis added)

What of truth? As we have shown above, truth was given to them in Moses day as well. Speaking of the law of Moses David said, “Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.” (Psalm 119:142). As Jesus said, “thy word is truth” (John 17:17). The truth of God’s salvation was known in the Old Testament, David said, “But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, *in the truth of thy salvation*” (Psalm 69:13). So what Does John mean when he wrote, “For the *law was given by Moses, but grace and truth came by Jesus Christ*”?

Larsson [1, pp. 260-262] believes that one key to understanding John 1:17 can be found in Exodus 34:6-7, one of the most important and often-quoted passages in the Hebrew Scriptures. When Moses climbed Mt. Sinai with the new set of tablets, God met him with the following declaration of His essential attributes of character:

“The LORD, the LORD, the compassionate and *gracious God*, slow to anger, *abounding in love and faithfulness, maintaining love to thousands*, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation” (Ex. 34:6-7, NIV). Notice the wonderful traits of God’s character, “compassionate and gracious”, “slow to anger”, and “abounding in love and faithfulness.”

The phrase “maintaining love to thousands” is also significant, since it is a promise of future grace. The verb translated “maintaining” has the sense of something being stored up for the future, and “thousands” can refer “to coming generations or to a great multitude in general” [Larsson, 1 p. 261].

With these verses in mind, let’s look again at John 1. Verse 14 of that chapter describes the Word, Jesus Christ, as “full of grace and truth”, a possible reference to the phrase “abounding in love and faithfulness” from Exodus 34:6. John goes on to say in verse 16 that “from the fullness of his grace we have all received one blessing after another.” (NIV) In other words, God’s grace just keeps on coming. As Ex. 34:7 pictures, God stores up His love and pours it out again to generation after generation.

*In context*, we can see that John 1:17 is elaborating on the fact that God gives “one blessing after another.” It mentions the law as one great gift of God’s grace, then Jesus Christ as a second, even greater gift. John 1:17, so, is not a statement of “law versus grace.” Instead, *it rejoices in the “grace upon grace” that God has showered on His people for millennia and promises to continue to pour out upon us forever.*

But why does John phrase it, “For the *law was given by Moses, but grace and truth came by Jesus Christ*” The problem was not with John, but with the King James Translators. The view that an antithesis is expressed in John 1:17 seems to be endorsed by the King James Version of the Bible, which places the word “but” between the two clauses of this verse even though *no such word appears in the original Greek text* [Larsson 1, p. 261]. Notice that “but” is italicized in the King James. This means it was added in by the translators. This was used to clear up some verses that seemed difficult to understand.

Is the word “but” implied in John 1:17? Is law being contrasted unfavorably with grace in this verse? From a theological standpoint, *an affirmative answer to these questions is problematic.* Since God’s nature and character are *unchanging*, it seems logical that He is working out a single, unified plan and purpose in the world. Why, then, would there be a sharp dichotomy between two important aspects of that plan and purpose?

An opposition between law and grace, or Moses and Jesus also, *does not stand up to an examination of the biblical text, either of the Hebrew Scriptures or of the first chapter of John’s gospel as we have seen in the Old Testament.*

The NIV correctly translates John vv16-17 as, “From the fullness of his grace we have all received *one blessing after another*”

“For the law [one blessing] was given through Moses; grace and truth came through Jesus Christ.[another blessing]”

The true meaning again, in context, God is continuing to pour out his grace, “grace upon grace” from one generation to the next, God gave the law through Moses. In that Law we have *grace and truth.*

Jesus is the “prophet...Like unto me [Moses]” (Deut 18:15). Like Moses, God sent Jesus to Israel with grace and truth. One blessing after another God sends to his people Israel and the world.

## **Part Three: God’s Law for Salvation?**

This has to be the most controversial subject in all of Christendom. Do we need to keep the law of God in order to be saved? Most people would say no! It’s Grace! Not Law! But do these people really know what grace is in the Bible? Though a controversial subject, we must adhere to the scriptures and see what the Bible says, and get the truth from it. Though people will be offended, and toes stomped on, the Bible says that the word of God would get that reaction from people, “*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*” (Heb 4:12).

How are we to be saved? By what method or way does God save mankind?

Here is a direct statement from Jesus Christ on the way in which men are to be saved. The rich young ruler came out and said to Jesus, “Good Master, what good thing shall I do, that I may have eternal life?” (Matthew 19:16). Cannot get any plainer than that for a question on how to be saved. Jesus answered the man and said, “but if thou wilt enter into life, ***keep the commandments.***” (v.17). There you have it from Jesus Christ himself! What commandments? Jesus in no specific order said it was the Ten Commandments of God, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,” (v.18). Here Jesus himself shows us the way of Salvation, by keeping the Commandments of God! *God’s saving Law!*

Another incident with a lawyer that came to Jesus and asked the same question, “Master, what shall I do to inherit eternal life?” (Luke 10:25). Again Jesus pointed to the LAW OF GOD! “He said unto him, *What is written in the law? how readest thou?*” (V.26). Jesus goes directly to the Old Testament law. Even the Apostle Paul said of the Old Testament, “...the holy scriptures, which are able to *make thee wise unto salvation through faith which is in Christ Jesus*” (2 Timothy 3:15). The way of Salvation is in the Old Testament as well as the New.. So what did the Lawyer quote to Jesus of the way of Salvation in the law? “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself” (v.27). These are quotes from Leviticus 19 and Deuteronomy 6. Loving God with all your being and loving your neighbour. How do we do this? How do we love God? Do we just say, “yes Jesus loves me?” No. The Bible defines how to love your neighbour and God, “...*for he that loveth another hath fulfilled the law.*”

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, *it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*”

“Love worketh no ill to his neighbour: ***therefore love is the fulfilling of the law***” (Romans 13:8-10). This is how we love God and our neighbour. For if the last six Commandments is loving your neighbour, then the first four is Loving God, and that includes God’s Sabbath day.

The Apostle John wrote the same thing, “For this is the love of God, that we keep his commandments...And this is love, that we walk after his commandments” (1 John 5:3; 2 John 1:6). Basically this is the same answer Jesus told the rich young ruler, if we are to enter into life “keep the Commandments.” This is God’s way of Salvation for mankind.

Some may argue, “Doesn’t this mean that the work of Christ is not complete if we have to keep the law?” No! Absolutely Not! The Bible says that, “As for God, his way is perfect: [Strong’s # 8549 “complete”]” (Psalm 18:30). The works of Christ are perfect, complete in every way, the salvation work is done. What the Christian must do is to “...*continue in them*: for in doing this thou shalt both save thyself, and them that hear thee.” (1 Timothy 4:16). “*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;*

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (2 Tim 3:14-15).

“*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven;*” (Colossians 1:23). Over and over again the Bible says we must “continue” in the ways of God, continue in his salvation and we shall be saved. This is why Paul says, “Do we then make void the law through faith? God forbid: yea, we *establish the law*” (Rom 3:31). We stay firm and established in the complete ways of God, his law, and we shall be saved. Jesus told his disciples, “But he that shall endure unto the end, the same shall be saved.” (Matthew 24:13). Continue in the complete saving works of God, endure til the end and we shall be saved!

“*If ye continue in my word, then are ye my disciples indeed;*

“And ye shall know the truth, and the truth shall make you free....As the Father hath loved me, so have I loved you: *continue ye in my love....If ye keep my commandments, ye shall abide in my love;* even as I have kept my Father's commandments, and abide in his love” (John 8:31-32; 15:9-10). A Covenant Relationship between us and God! He saves, we believe in his salvation, and continue in that belief.

*What about Grace? Did not the apostle Paul say, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:” (Ephesians 2:8)? Did Jesus have it all wrong? Why didn’t Jesus say to the rich young ruler that we are saved by grace and not the law? Or, Is God’s law, and grace one and the same thing? Once you discover the truth of this subject your understanding of law and grace will totally change forever!*

To understand doctrine, the Bible says, “*Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*

“For precept *must be* upon precept, precept upon precept; *line upon line, line upon line; here a little, and there a little:*

“But the *word of the LORD* was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and there a little;...*” (Isaiah 28:9-10, 13). The Bible is like a huge jig saw puzzle. We must put all the scriptures together to understand doctrine.

What of the doctrine of Grace. Let’s put the scriptures together to understand grace.

The Bible says this about grace. In the NIV version of the Bible it correctly translates Psalm 119:29, “be gracious to me THROUGH YOUR LAW.” Grace through the law of God.

Paul wrote in Romans 5, “grace reign through RIGHTEOUSNESS” (v.21). Of course Righteousness in the Bible is defined, “all thy commandments *are* righteousness” (Psalm 119:172).

“For by *grace are ye saved through faith;*” (Ephesians 2:8). As we have proven in the booklet, when the Israelites were breaking the commandments of God, God said that these were, “children in whom *is* NO faith.” (Deut 32:20).

The apostle Paul when speaking about salvation in the book of Corinthians said, “For what knowest thou, O wife, whether thou shalt **save *thy* husband?** or how knowest thou, O man, whether thou shalt **save *thy* wife?**”

“But as God hath distributed to every man, as the Lord hath *called every one, so let him walk. And so ordain I in all churches.*”

“Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

“Circumcision is nothing, and uncircumcision is nothing, ***but the keeping of the commandments of God.***”

“Let every man abide in the *same calling wherein he was called.*” (1 Corinthians 7:16-20). When saved we abide in our calling Paul said. We cannot save other people, salvation is a personal thing. God calls that person into his calling there let him remain. Circumcision does not save you, so the Christians does not have to circumcise himself to be saved as Paul stressed in the book of Galatians. “but the keeping of the commandments of God.” Just like what Jesus said. The Commandments of God is what matters for salvation NOT CIRCUMCISION! Many translations add to the verse for clarity, “**but *what matters* is the keeping of the commandments of God.**” (Messianic Renewed Covenant Version).

“but\_ [*what matters is*] keeping [*the*] commandments of God.” (Analytical-Literal Translation of the New Testament of the Holy Bible). See also the New King James Version. This is what matters for Salvation. Circumcision as we have proved is a sign, a token of righteousness (Romans 4:11), of Abraham’s obedience, it has nothing to do with salvation.

King David in the Psalms wrote of God’s grace in this way, “All the paths of the LORD *are* mercy [“grace” see Vine’s, p.142] and truth *unto such as keep his covenant and his testimonies*” (25:10). “To those”, or “unto such” that keep God’s Covenant, this is path of Grace. The paths of God are, the “paths of righteousness” (Psalm 23:3), which is God’s law, see Psalm 119:172.

### **Summary:**

- “be gracious to me THROUGH YOUR LAW”
- “All the paths of the LORD *are* mercy [“grace”]
- “grace reign through RIGHTEOUSNESS”
- “grace are ye saved through faith;”
- “but if thou wilt enter into life, keep the commandments.”
- “but *what matters* is the keeping of the commandments of God.”

Clearly grace has to do with the law of God. *Through the law* we have the Grace of Almighty God. A Christian, when “under Grace” is Keeping the Commandments of God. This is what Paul meant when he said we are “not under the law, but under Grace” (Romans 6:15). Being under the Grace of God is keeping his Commandments. That is the evidence that we are under his grace. We experience the Grace of God by the law. God’s law IS Grace!

Let’s look at some Biblical dictionaries to understand Grace. In the Vines Expository, one of the words for Grace is “charis” and it means, “*Charis...to be in favour with...The corresponding verb charitoo, ‘to endure with divine favour or grace...’*” (p.277, emphasis added).

Another is *chesed* (Strong’s #2617), This means, “ ‘loving-kindness; stead-fast love; *grace; mercy; faithfulness; goodness; devotion.*’ This word is used 240 times in the Old Testament, and *is especially frequent in the Psalter.* The term is one of the most important in the vocabulary of Old Testament theology and ethics.

“The Septuagint nearly always renders *hesed* with *eleos* (‘mercy’), and that usage *is reflected in the New Testament.* Modern translations, in contrast, generally prefer renditions close to the word ‘grace.’” (Vine’s Expository p.142, emphasis added). Especially in the book of Psalms, “mercy” means “Grace.”

The other word used is, “chanan” “A primitive root (compare H2583); properly to *bend* or stoop in kindness to an inferior; to *favor, bestow*; causatively to *implore* (that is, move to favor by petition): - beseech, X fair, (be, find, shew) favour (-able), *be (deal, give, grant (gracious (-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, X very.*” (Strong’s #2603, emphasis added).

Vines writes of the Hebrew word, “chanan.” (Strong’s 2603). It means, “ ‘to be gracious, considerate; to show favor.’ This word is found in ancient Ugaritic with much the same meaning as in biblical Hebrew. *But in modern Hebrew hanan seems to stress the stronger meaning of ‘to pardon or to show mercy.’* The word occurs around 80 times in the Hebrew Old Testament, the first time in Gen. 33:5: ‘The children which God hath graciously given thy servant.’ Generally, this word implies the extending of ‘favor,’ *often when it is neither expected nor deserved.* ‘*Hanan* may express ‘generosity,’ *a gift from the heart (Ps. 37:21). God especially is the source of undeserved ‘favor’ (Gen. 33:11), and He is asked repeatedly for such ‘gracious’ acts as only He can do (Num. 6:25; Gen. 43:29). The psalmist prays:” ... Grant me thy law graciously” (Ps. 119:29). “God’s ‘favor’ is especially seen in His deliverance from one’s enemies or surrounding evils (Ps. 77:9; Amos 5:15). However, God extends His ‘graciousness’ in His own sovereign way and will, to whomever He chooses (Exod. 33:19). “*In many ways, hanan combines the meaning of the Greek [c]haris (with the general classical Greek sense of ‘charm’ or ‘graciousness’) and the New Testament sense of ‘undeserved favor’ or ‘mercy.’*” (Vine’s Expository Dictionary, pp.100-101, emphasis added). Basically, Grace is, favor, Kindness, mercy, compassion, and goodness. All these are shown to be a GIFT given to the Christian, it is nothing that is earned.*

Is the law of God something that is earned? The Bible says NO! Its a gift! Grace is a gift. Righteousness is a gift. Salvation is a gift. Paul wrote in Romans about Jesus and Adam, “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the *gift of righteousness* shall reign in life by one, Jesus Christ.)

“Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the *righteousness of one the free gift came upon all men unto justification of life.*

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom 5:17-19). It is by the life of Christ we are made righteous. Through his blood, because he lived a perfect life, “without sin” (Heb 4:15), his life, which is his blood, is the blood that “cleanseth us from all sin.” (1 John 1:7). With that blood we are clothed with his righteousness which is the law of God. “...they...have washed their robes, and made them white in the blood of the Lamb.” (Rev 7:14). We are righteous for we “put on Christ” (Gal 3:27). So it is not our righteousness, *but the righteousness of Christ* we live in, obeying the law of God. This is a fundamental fact that most people overlook. People believe that the law of God is “our” righteousness, and it is not! It is *God’s* righteousness. The Bible makes that clear distinction,

“Thou meetest him that rejoiceth and worketh *righteousness*, those that remember thee in *thy ways*: behold, thou art wroth; for we have sinned: *in those is continuance, and we shall be saved.*”

“But we are all as an unclean *thing*, and all *our righteousnesses are as filthy rags*; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” (Isa 64:5-6). Notice, God’s ways, it’s his righteousness, and those that *continue therein shall be saved*. And second, Our righteousness, is sin, which is of course the transgression of the law.

Another example of the law being a gift is in the days of Moses. In the Sabbath test Commandment, in Exodus 16, God told Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, *whether they will walk in my law, or no.*” (v.4). During the Sabbath, the Israelites were not allowed to go into the fields to collect the manna, but they were to collect double the day before the Sabbath so that they would have plenty for the Sabbath day. This was done to see if the Israelites would obey the law of God.

In their failed attempt to obey God, God told Moses, “And the LORD said unto Moses, How long refuse ye to keep *my commandments and my laws?*” (v.28). God was not just speaking of the Sabbath but all his laws, because all the commandments are connected together as James wrote, “For whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all*” (James 2:10).

God continues and says this incredible statement, “See, for that the LORD *hath given you the sabbath*, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

“So the people rested on the seventh day” (vv.29-30). God GAVE THEM THE SABBATH, but not just the Sabbath, but all his laws as a gift to Israel in the context of this chapter.

Never is the law of God earned or done by human effort. In the book of Job it says, “But *there is* a spirit in man: *and the inspiration of the Almighty giveth them understanding*” (32:8). Wisdom and understanding comes from God by the power of his Holy Spirit. If man himself could reach such holy and righteous laws as the ones God gave to Israel, there would be no need for God would there? Man, however in his sinful state cannot find the way to happiness and joy, it is God that has to show it to him. He is the Saviour, he is the way, the truth, and the life. Man needs the Saviour to show him the way to joy, happiness and the way of life, as God told Israel, “I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:” (Deuteronomy 30:19) The word “set” in this verse is the same word in Exodus 16:29 for “given,” “nathan” (Strong’s #5414), which means “to give” Brown-Driver-Briggs. God gave Israel the laws of Life, and told them to make a choice. Israel did not come up with this understanding. It was not done by human effort, but by the Gracious God, who wanted to see his people live and prosper in the land which he gave their fathers to inherit forever.

How is God's law, grace? Paul said that, "There is none righteous, no, not one:

"There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are together become unprofitable; *there is none that doeth good, no, not one*" (Rom 3:10-12). Sin is the transgression of the law, see 1 John 3:4. Its wages is death, see Romans 6:23. God's law is the law of life and liberty, see Deut 30:19; James 1:25; 2:12. Isn't it the only way God can show his grace, by giving man his law? By giving us the law, the way of life, peace and happiness, God is showing us his favor, goodness, his grace to a world that does not seek him & does evil.

Peter said, "If so be ye have tasted that the Lord *is* gracious." Quoting from Psalm 34:8, "O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him." The word "good" in Hebrew is the same word to, "(be in) favour" (Strong's #2896). We taste and see God's goodness or favour to us. How do we taste the goodness or favour of God. By giving us his righteousness, his law. Notice what Isaiah says, "for when thy judgments *are* in the earth, *the inhabitants of the world will learn righteousness....Let favour be shewed to the wicked, yet will he not learn righteousness:* in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD." (26:9-10). Notice when God's "judgments" are in the earth, the whole world will "learn righteousness." It is shown as "favour." God's grace. Isaiah said, "Let favour be shewed to the wicked, *yet will he not learn righteousness*" Favour is shown, God's righteousness given to him to "learn." As the Psalmist said, "be gracious to me through your law." (Psalm 119:29 NIV). But how is this "gift" given?

## God's Law Imputed

In Romans the 4<sup>th</sup> chapter we see the apostle Paul explaining that only God can make a person righteous by given him, through his grace, the righteousness of God.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works [man's ways],

"Blessed is the man to whom the Lord will not impute sin." (Romans 4:6-8). What is this imputation? What does it mean?



## The Ten Commandments

*Never is the Ten Commandments taught to be done by our effort to achieve Salvation. It is a gift from God, imputed to us by him, written on our hearts. It is HIS way, NOT our way of Salvation. Man in his sinful state could never reach this understanding on his own, only by revelation, from a gracious God.*

Erwin Gane in his book on Galatians, makes very clear what this actually means, “When Paul used the verb *count* (*reckon, impute*) in Romans 4, he was borrowing an Old Testament term (Gen 15:6).

“The verb *to count* (*reckon, impute*) in both the Hebrew and Greek Old Testaments, sometimes refers to people being regarded as exactly what they are. Nehemiah’s treasurers were ‘counted faithful’ because they were faithful (see Nehemiah 13:13). The Emims were counted as giants because they were giants (see Deuteronomy 2:11, 20). Job counted his comforters stupid because they *were* stupid (see Job 18:3). God is never said to count something to be true that is not true.

“The verb *count* (*reckon, impute*) sometimes refers to a *tangible gift*, or statement of ownership. When the tithe was counted (reckoned, imputed) to the Levites, it was given to them. *It became their possession* (see Numbers 18:26-30). When the town Beeroth was counted (reckoned, imputed) to the tribe of Benjamin, *it became the possession of that tribe* (see 2 Samuel 4:2).

“*In the same manner, when righteousness was counted (reckoned, imputed) to Abraham, he was considered to be what the Lord had made him, righteous. This was so because the Lord had bestowed His own righteousness upon him.* Abraham believed; God transformed his heart and *simultaneously* declared the reality of His act. The imputation of righteousness (justification) involved both the transformation and the declaration. The declaration was God’s recognition of His own presence and power in Abraham’s life. Abraham remained a fallen human being with propensities to sin (compare 1 Corinthians 9:27; Galatians 5:17, 18). But as long as Christ dwelt in his life, he retained the blessings of justification.”(pp.57-58, emphasis added). Righteousness is a “gift” it is nothing that is earned. God must give it to you out of his Grace, this is how we are saved. Christ’s righteousness in us. God working in us.

How is this done? By the Holy Spirit of God. By the holy Spirit, Jesus and the Father dwell in us, as John wrote, “Hereby know we that we dwell in him, and he in us, *because he hath given us of his Spirit*” (1 John 4:13). When the Holy Spirit is given, the law of God is written on our hearts, as our way of salvation. “And he that *keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us*” (1 John 3:24). Those that keep the law abide in God, God in us, by the spirit of God. When given, the 10 Commandments of God are written “with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart” (2 Corith 3:3). We walk by the spirit, the spiritual law that shows us the way of Salvation, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, *but after the Spirit.*”

“For the *law of the Spirit of life* in Christ Jesus hath made me free from the law of sin and death.

“For what *the law could not do*, in that it was *weak through the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

“***That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.***”

“For they that are after the flesh do mind the things of the flesh; *but they that are after the Spirit the things of the Spirit.*”

“For to be carnally minded is death; but to be spiritually minded is life and peace.

“Because the carnal mind is enmity against God: ***for it is not subject to the law of God, neither indeed can be***” (Romans 8:1-7).

## Definition of “The Law” of God

One of the reasons we misunderstand Old Testament law is that we do not understand how broad and deep the concept is. A better translation for the term law (Hebrew-Torah) would be “instruction” or “guidance.”

When an Old Testament Israelite heard the term “law,” he usually thought of Moses and the law that Moses gave. By the time of the New Testament, the term “law” referred specifically to what we call the Pentateuch, or the first five books of the Bible-Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This portion of the Bible certainly contains much more than specific laws and statutes. It contains stories of people, their lives, their sin, but above all, the story of God’s people, Israel, and the salvation He worked for them.

This section of the Bible also contains explanations of, and instruction for the rituals, institutions, and ceremonies of Israel. For the Israelite, the breadth of meaning in the term “law” is demonstrated very well in Deuteronomy 1:5, where it says that “Moses began to expound this law, saying...” That verse introduces the rest of the book, or at least the first sermon in the book. Interestingly, following that introduction comes a history of Israel, which describes the promise that God gave, God’s deliverance of Israel, and their experiences with Him leading up to their present situation.

Old Testament law, then, is the telling of history. Law is all of God’s instructions-history, ritual, and ceremony, as well as regulations. *This law, of course, contains the great salvation of the Exodus and the call of Abraham, as well as all of the commands that we now associate with law.* This law also contains the sacrificial guidelines. So, the law that tells people how to live before God also tells how to get rid of the sin that results from ignoring those instructions. The same law that tells of salvation, and gives requirements, also tells of the way to get right with God when those requirements are not met. This concept of law is much broader and deeper than our idea of specific commands and rules *that are usually seen as negative.*

Law, then, is a guide for living and believing. It is God’s gracious gift that tells people how to live before Him. Israel viewed law in this way. They had been granted God’s free salvation. They rejoiced in the instruction and used it. This was God’s way of Salvation by his Grace, through faith in him, by Keeping his law. Is it any wonder why the Apostle Paul speaking of salvation spoke of Israel’s experiences with God as “Now all these *things happened unto them for ensamples*: and they are written for our admonition [“*rebuke or warning*” Strong’s #3559], upon whom the ends of the world are come.” (1 Corinth 10:11).

## “Believe on the Lord Jesus Christ, and thou shalt be saved”

What of the statements made in the New Testament on how we should be saved? Plainly the Bible says, “Believe on the Lord Jesus Christ, and thou shalt be saved...” (Acts 16:31).

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” (Acts 15:11). What of these statements made in the New Testament? Does this have anything to do with the law? Yes! It has everything to do with the law, especially the first, second, fifth, and Tenth commandments!

The First Commandment reads, “I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

“Thou shalt have no other gods before me.” (Ex 20:2-3). Many people have probably read this passage many times, but do not understand its full meaning. As we have read, the Commandments of God, are commandments of “faith” (Deuteronomy 32:20).

In Hosea, God repeats this very commandment and adds this to it, “Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: ***for there is no saviour beside me.***” (13:4). So what is God telling us here in the first Commandment of Faith? TO BELIEVE ON YOUR SAVIOUR! Are we not to do the same in the New Testament? Yes! “Believe on the Lord Jesus Christ, and thou shalt be saved...”

The Commandment goes on to say, “I *am* the LORD thy God [the Savior], which have brought thee out of the land of Egypt, out of the house of bondage” What did God do in Egypt? The Bible says that Israel was a “...people *saved* by the LORD,” (Deut 33:29). God always presented himself as Savior to Israel, “Look unto me, and be ye saved,” (Isaiah 45:22). God saved Israel from Egypt as Jesus saves us now from the bondage of Sin.

But not only did he save Israel, he redeemed Israel as well. “Thou in thy *mercy* hast led forth the people which thou hast ***redeemed***: thou hast guided them in thy strength unto thy holy habitation.” (Ex 15:13).

“But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and ***redeemed*** you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” (Deut 7:8).

“Thus saith the LORD, *the Redeemer of Israel*, and his Holy One,” (Isaiah 49:7). Are we not “redeemed us from the curse of the law” (Gal 3:13), by the blood of Christ? Do we not find “redemption through his blood, the forgiveness of sins, according to the riches of his grace;” (Ephesians 1:7).

And our Justifier, “In the LORD shall all the seed of Israel be *justified*, and shall glory” (Isa 45:25). We are “justified by faith” as Paul says, *this is all in the first commandment in God’s law. And who is the “LORD” or “YAHWEH” in the Old Testament? The one who became Jesus in the New, “Before Abraham was, I AM.”* (John 8:58). Jesus is the Great “I AM” of the Bible, and only he can be the redeemer, Justifier, and Savior of Men. Yahweh said, “I, *even I, am* the LORD; and beside me *there is no saviour.*” (Isaiah 43:11).

Jesus in the New Testament in the Gospel of John, when he was preaching to the Jews, said, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins” (John 8:24). The “*he*” is in Italics. Many scholars know that Jesus used “I AM” “ego emi” and is the divine name of God, “If ye believe not that I AM - Here (as in Joh\_8:58) *our Lord claims the Divine name, I AM, Exo\_3:14.*” (Wesley’s Explanatory notes). Jesus said we must believe he is the great “I AM” of the Old Testament or we will not be saved. The first Commandment in the law says the same thing, to believe in our Saviour the Great “I AM,” who save Israel from Egypt, *out of bondage. Jesus applied the first and Greatest Commandment to himself. If we break it we lose Salvation!*

Jesus continues, and in this chapter he is explaining the first commandment in the law

almost word for word out of the first command. He said, "As he spake these words, many believed on him.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free" (vv.30-32). As he spake, the people believed, and he told them that if they continued believing in Jesus, they would be set free. They believed his words that he was the great "I AM" and that the "I AM" set the people of Israel free. He was the saviour of all.

But then, those that believed started getting a little cocky with Jesus, "We be Abraham's seed, and were *never in bondage to any man*: how sayest thou, Ye shall be made free?" (v.33). How can they say such a thing, Israel was in bondage in Egypt. How quickly they forget. But, here Jesus is telling them, exactly what the first commandment says, that He is YHWH, and he is the Saviour come to set us free from bondage, but this time its not slavery from a another nation, but from sin. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant ["slave" (Strong's #1401)] of sin.

"And the servant abideth not in the house for ever: *but* the Son abideth ever.

"*If the Son therefore shall make you free, ye shall be free indeed*" (vv.34-36). Jesus, the great "I AM" if we believe in him, he shall make us free from bondage, bondage from sin. "I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Not only did God save Israel out of Egypt from slavery, but he saved them from that sin sick society, and those sins of Egypt actually made its way into Israel, like the sin of the making of the golden calf. God saved them from sin as well as slavery. Jesus is saying that if you do not believe that he is the great "I AM" the Saviour then "ye shall die in your sins" The breaking of the first commandment results in the loss of salvation. Believing in Jesus, ***which is the keeping of the first commandment of faith is how we are saved***, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31). "Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: ***for there is no saviour beside me.***" (Hosea 13:4).

## **Second Commandment.**

Many people say that there is no grace in the Old Testament laws, but grace is so ingrained in the second Commandment its interesting how people do not see it.

God said, "Thou shalt not make unto thee any graven image, or any likeness *of any thing that is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that *hate me*;

"And shewing mercy unto thousands of them that love me, and keep my commandments." (Ex 20:4-6). The apostle Paul wrote, "Idolatry...they which do such things shall not inherit the kingdom of God." (Gal 5:20, 21). Breaking the second commandment, of Idols, putting something before God, will not Get you into the Kingdom. But notice what God says in the latter, verse 6, "And shewing

mercy unto thousands of them that love me, and keep my commandments.” This second commandment is repeated throughout the Old Testament as God’s grace. In Exodus 34, Moses said, “And the LORD passed by before him, and proclaimed, The LORD, The LORD God, *merciful and gracious*, longsuffering, and abundant in goodness and truth,

“*Keeping mercy for thousands*, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth *generation*.” (Ex 34:6-7). This second commandment is repeated over and over showing the grace of God to those who love the lord and keep his commandments. These are they who are under his grace. Not only is his law grace, but he shows grace to those who continue in his grace. “Grace upon Grace” compounded in the relationship Covenant we have with God. Giving us his law, then out of his grace. forgiveness and mercy. This is why Jesus spoke of the law this way, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the ***weightier matters of the law, judgment, mercy, and faith: these ought ye to have done***, and not to leave the other undone.” (Matthew 23:23). Jesus said the law contains “mercy and faith.” This is an exact quote from the statements in the book of Exodus. Grace is all over the Old Testament.

### **Grace statements:**

“The LORD bless thee, and keep thee:

“The LORD make his face shine upon thee, and be *gracious unto thee*:

“The LORD lift up his countenance upon thee, and give thee peace.

“And they shall put my name upon the children of Israel; and I will bless them.” (Num 6:24-27).

“But thou, O Lord, *art* a God full of compassion, and *gracious*, longsuffering, and plenteous in mercy and truth” (Psalm 85:15).

“The LORD *is* merciful and *gracious*, slow to anger, and plenteous in mercy.” (Psalm 103:8)

“And therefore will the LORD wait, that he may be *gracious* unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.” (Isaiah 30:18).

“And rend your heart, and not your garments, and turn unto the LORD your God: *for he is gracious and merciful*, slow to anger, and of great kindness, and repenteth him of the evil.” (Joel 2:13).

“This classic description of God is recalled *repeatedly in the rest of the Old Testament-more than any other passage*. Major repetitions with similar wording include Numbers 14:18; Nehemiah 9:17; Psalm 86:15; 103:8; 145:8; Jeremiah 32:18; Joel 2:13; Jonah 4:2; and Nahum 1:3. In most cases, the passages form either the basis of an appeal for God’s forgiveness or an *explanation of why God was gracious to His people*.

“If the many repetitions of this verse mean anything, it says that Israel saw the characteristics of God as mentioned in this verse as the most central and basic truths one could know about God. Israel understood her God, Yahweh, in His essential being as merciful, gracious, forgiving, and just. *For*

*the Old Testament as well as the New, God is love. God is grace. God is faithfulness. God is forgiveness. He is all of these things to people who don't deserve them; and He is all of these things repeatedly. He is slow, very slow, to anger"* (Old Testament Grace, Jon Dybdahl, pp. 85, 86, emphasis added). When the Psalmist said to be gracious "through your law" he evidently had the second commandment in mind. Jesus, David, Moses all saw grace in the law of God, why can't people today?

### **3rd Commandment**

The third, reads, "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." (Ex 20:7). The third commandment deals with God's name, His office, His position as the great sovereign Ruler of the universe.

In the Bible, personal names have a meaning. The original Hebrew name of ABRAM was changed to ABRAHAM — for Abraham means "a father of many nations." And Abraham was destined to become just that — "a father of many nations" (Gen. 17:5).

So it is with GOD'S NAME.

### **God's Name Reveals the Kind of God You Worship**

Every name or title of God reveals some attribute of the divine character. In studying God's Word, we learn new facts about God's nature and character with each new name by which He reveals Himself. In other words, God names Himself what He is!

Describing the significance of one's name, Moulton-Milligan's "Vocabulary of the Greek Testament" states: "By a usage similar to that of the Heb .... ["onoma", "name"] comes in the N.T. to denote the 'character', 'name', 'authority' of the person indicated" (p. 451, emphasis added).

The Strong's also says, " 'name' A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous *position*; compare H8064); an *appellation*, as a mark or memorial of individuality; by implication *honor, authority, character*: - + base, [in-] fame [-ous], name (-d), renown, report" (# 8034, emphasis theirs). The names of God describe who he is.

#### **Names of God:**

**El-Shaddai** "God of the Mountains" or "The Almighty God." This term is more closely associated with the patriarchal period and can be found most frequently in the Books of Genesis and Job. Exodus 6:3 underlines El-Shaddai as the name revealed to the patriarchs. God used it to make His Covenant with Abraham (Gen. 17:1-2).

**El-Elyon** "The Most High God" or "The Exalted One" (Num. 24:16; 2 Sam. 22:14; Ps. 18:13). Melchizadek was a priest of El-Elyon and blessed Abraham in this name (Gen. 14:19-20), referring to El-Elyon as "Maker of heaven and earth." Canaanites at Ugarit also worshiped god as El-Elyon. El-Elyon seems to have had close ties to Jerusalem.

**El-Olam** "God of Eternity" or "God the Everlasting One" (Gen. 21:33; Isa. 26:4; Ps. 90:2). God's sovereignty extends through the passing of time and beyond our ability to see or understand.

**Yahweh**-The covenant name for God was "Yahweh." Israel's faith was a new response to God based on His disclosure. This name was so unique and powerful that God formed a covenant with His people based upon his self-revelation.

Yahweh Titles appear in English translations as Jehovah.

**Yahweh-Jireh** "The Lord will Provide" (Gen. 22:14). This was the name given to the location where God provided a ram for Abraham to sacrifice in the place of Isaac. This name is a testimony to God's deliverance.

**Yahweh-Nissi** "The Lord is my Banner" (Ex. 17:15). Moses ascribed this name to God after a victory over the Amalekites. The name of God was considered a banner under which Israel could rally for victory. The Lord's name was the battle cry.

**Yahweh-Mekaddesh** "The Lord Sanctifies" (Ex. 31:13). Holiness is the central revelation of God's character. God calls for a people who are set apart.

**Yahweh-Shalom** "The Lord is Peace" (Judg. 6:24). This was the name of the altar that Gideon built at Ophrah signifying that God brings well-being not death to His people.

**Yahweh-Sabaoth** "The Lord of Hosts" (1 Sam. 1:3; Jer. 11:20; compare 1 Sam. 17:45). This can also be rendered, "The Lord Almighty." It represents God's power over the nations and was closely tied to Shiloh, to the ark of the covenant, and to prophecy. The title designates God as King and ruler of Israel, its armies, its Temple, and of all the universe.

**Yahweh-Rohi** "The Lord is my Shepherd" (Ps. 23:1). God is the One who provides loving care for His people.

**Yahweh-Tsidkenu** "The Lord is Our Righteousness" (Jer. 23:5-6; 33:16). This was the name Jeremiah gave to God, the Righteous King, who would rule over Israel after the return from captivity. He would establish a new kingdom of justice.

**Yahweh-Shammah** "The Lord is There" (Ezk. 48:35) This is the name of God associated with the restoration of Jerusalem, God's dwelling place. (quotes from the Holman Bible Dictionary). In these titles, the names of God convey meaning. This is meaning, is how we are to recognize who God is and his character. In these names we see that God is our Healer, our righteousness. Our Shepherd, Our Peace, and God should be WORSHIPPED THIS WAY! When we take God's name in vain, is when we call him "Our Father," or "Our Shepherd" but we do not recognize him in our lives as such. When we disobey God, we are disobeying "Our Father." When we do not take God's guidance in our life, then we are not recognizing the Great "Shepherd." *This is taking God's name in Vain!*

But the meaning goes even deeper than this. The "name" of God also means, (as the two sources we cited, indicated), "in the authority of." When we hear the expression "Stop in the name of the law." "In the name of the law" means, "in the", or "by the authority of" the law. This meaning is the same in the Bible. The Apostle Peter and John when they healed the man at the "beautiful Gate" healed him "In the name of Jesus Christ of Nazareth" (Acts 3:6). Then he said to the people of Judah, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as *though by our own power or holiness we had made this man to walk?*" (v.12). It was not by their power that they healed but by

the power of God. How did they have access to this power? Peter said, “*And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all*” (v.16). Constantly the Apostles were told to heal “in the name of Jesus Christ.” It is by the authority of Jesus that people were healed. “...for with *authority commandeth he even the unclean spirits, and they do obey him.*” (Mark 1:27). We are told to pray “in Jesus name.” It is by his authority that are prayers are answered.

It is by the authority of God that God tells us how to worship him. If you are God, then you must have the authority to tell a certain people, group or church, how you should be worshipped. God said to Israel, “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deut 12:32). God says we must worship his way not our way.

Vain worship, is worshipping God by man’s authority, man’s way, and not God’s way, *not authorized by him*. Jesus told the Pharisees, “But in *vain* they do worship me, teaching *for* doctrines the commandments of men” (Matthew 15:9). This is also taking God’s name in vain. Worshipping him by the authority of men, and not in the name of, or by the authority of God. Since Jesus said that to enter life we must “keep the Commandments,” breaking this one by worshipping God in vain, with man’s commandments and not God’s commandments, this commandment is vital to our salvation.

### **The Fourth Commandment**

Many would say, you have to keep the Sabbath to be Saved? Well, what do the scriptures say? Yahweh God says, “Thus saith the LORD, Keep ye judgment, and do justice: *for my salvation is near to come, and my righteousness to be revealed*” (Isaiah 56:1). This is the context of the chapter. Salvation. Notice what the JFB Commentary says about this verse, “answering to ‘salvation’ in the *parallel clause*; therefore it means *righteousness which bringeth salvation* (Isa\_46:13; Rom\_3:25-26)” (emphasis added). God’s righteousness brings salvation. GOD’S righteousness, *not ours*. And “all thy commandments *are* righteousness” (Psalm 119:172). Wesley’s Explanatory Notes also says, “My righteousness - The same thing which he called salvation.” So God’s righteousness brings Salvation. God’s Commandments. And the first commandment says to believe on your Saviour, Yahweh God, or Jesus Christ.

Let’s go on to the next few verses, “Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; *that keepeth the sabbath from polluting it*, and keepeth his hand from doing any evil.

“Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

“For thus saith the LORD unto the eunuchs that *keep my sabbaths, and choose the things that please me, and take hold of my covenant*;

“Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

“Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, *every one that keepeth the sabbath from polluting it, and taketh hold of my covenant*;

“*Even them will I bring to my holy mountain*, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called

an house of prayer for all people” (Isaiah 56:2-7). God says those who keep the Sabbath God will bring to “My holy Mountain,” which is of course the kingdom of God, see Isaiah 2. We must keep the sabbath to be saved! Why? Because, the Sabbath, and the verse actually says, “Sabbaths” plural, meaning the festivals as well, center around the worship of the creator God. God told Israel, “*And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day*” (Deut 5:15). God said to Israel that they were to “remember” that they were slaves, and that God *saved* them from Egypt. Therefore they were commanded to keep the Sabbath. The Sabbath represented a time when the Saviour was to be worshipped and praised for Saving them from bondage. God called the “sabbath... my holy day;” (Isaiah 58:13). It was a day set aside by God to worship our Saviour and also our Creator. No work was to be done, all thoughts and actions were to be focused on God.

The Sabbath is called the “rest” day for his people. The Kingdom of God is also called the “rest.” This was the Millennial rest of Jesus in the Kingdom of God, “and his rest shall be glorious” (Isaiah 11:10). This sabbatical rule of Christ, will be “holy” time, 1000 years of holiness into which we are to share in the kingdom.

The Sabbath is also shown in Deuteronomy as a *symbol of freedom in Yahweh!* God told them to remember what God did for them in Egypt. God set the Israelites free from bondage. They were “free” in Yahweh. In the New, Jesus taught us the same thing. *We are free in Christ.* On the Sabbath, Jesus healed a woman whom “Satan hath bound” (Luke 13:16). Jesus went on to say, “And ought not this woman, being a daughter of Abraham...be loosed from this bond on the sabbath day?” AS God set free the sons and daughters of Abraham in Egypt, should not this same daughter of Abraham, whom Satan has in bondage be set free on the same day God set free Israel? The meaning of the Sabbath is that we are FREE IN CHRIST! Christ has set us free, as he set free the woman from her infirmity. This is the true meaning of the Sabbath! If most people focused on the do’s of the Sabbath instead of the don’t’s, the don’t’s would not even matter, they would be done automatically, because the do’s are much more important.

### **Summary:**

- The Sabbath’s meaning is “freedom in Christ.”
- The Sabbath symbolises the Kingdom of God, the Sabbath 1000 year rest.
- The Sabbath is a day that the Saviour is to be praised and Worshipped.
- The Sabbath set apart by God, as his holy day in which he requires all of our attention.

Is it any wonder why God says that we must keep the Sabbath to be saved? Its a day to be holy to worship our Savior. Are we not to worship Jesus Christ our Savior? Jesus told the woman at the well, “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what: *we know what we worship: for salvation is of the Jews.*”

“But the hour cometh, and now is, *when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*”

“God is a Spirit: and they that worship him must worship *him* in spirit and in truth” (John 4:20-24). The Son is to be “worship[ped]” as well (Heb 1:6). Those who worship God are in his salvation. They worship the true creator and believe on him. This is to be done on the sabbath. As Yahweh says, “And it shall come to pass, *that from one new moon [month] to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD*” (Isa 66:23).

### **The Last Six Commandments?**

How can “You shall not steal,” or “You shall not Commit Adultery” pertain to one’s salvation? It has everything to do with Salvation. These commandments do not just apply to Human beings, on how to love your neighbor, these apply to GOD AS WELL!

When Jesus was speaking on how to love your neighbor, he said to his audience, “Inasmuch as ye have done *it* unto one of the *least of these my brethren, ye have done it unto me*” (Matthew 25:40). The way you treat humans applies to God as well. James said, “Therewith bless we God, even the Father; and therewith *curse we men, which are made after the similitude of God*” (James 3:9). Men are made after the likeness of God, and should be loved the same way we love God. Loving God and your neighbor is one and the same thing. How do we love our neighbor?

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbour as thyself.*”

“Love worketh no ill to his neighbour: therefore *love is the fulfilling of the law*” (Rom 13:9-10). Love is keeping the law of God. Loving your neighbour is obeying the last six Commandments. Can we apply the last six Commandments to God?

**The Fifth Commandment-** “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” (Ex 20:12). Parents are to be honored. In another passage they are to be feared as well, “Ye shall fear every man his mother, and his father,” (Lev 19:3). The word “fear” means to “reverence” (Strong’s # 3372). We are to honor and reverence our Fathers and mothers. With this comes a promise, “that thy days may be long upon the land which the LORD thy God giveth thee.” “Honour thy father and mother; (which is the first commandment with promise;)” (Ephesians 6:2).

Can we apply this to God? Yes absolutely! God is “Our Father” in Heaven, and God is honoured, “...Alleluia; Salvation, and glory, and *honour*, and power, *unto the Lord our God:*” (Rev 19:1). And feared, or revered, “ And I will give them one heart, and one way, that they may *fear me for ever*, for the good of them, and of their children after them:” (Jeremiah 32:39). Notice the same promise is applied to those who fear God. The promise of long life in the land that God gives them. But not just long life now, but eternal life in the future, “Let us therefore fear, lest, *a promise being left us of entering into his rest*, any of you should seem to come short of it” (Hebrews 4:1). The “rest” he is speaking of in this chapter means not just the promise land but the kingdom of God, eternal life. So keeping this commandment, not just with our parents which promises us life, but applying it to God, that we may receive eternal life as well. So this commandment means everything for our salvation!

## **The Sixth Commandment “You shall not Kill”(Exodus 20:13)**

How does this commandment apply to our salvation? First of all, the Hebrew word is “ratsach” (Strong’s # 7523), and it means “You shall not murder.” Now in the Bible hatred and Murder are one and the same thing, John said, “Whosoever hateth his brother is a murderer:” (1 John 3:15).

When Jesus was speaking of the Pharisees’ charge against the disciples, that they ate with “ceremonially defiled hands,” Jesus explained it was not the honest “speck of dirt” one may ingest in his lifetime which “defiles the man,” but the *inward thoughts* of the heart.

He said, “Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?”

“But those things which proceed out of the mouth come forth from the heart; and they defile the man.

“*For out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

“*These* are the things which defile a man: but to eat with unwashen hands defileth not a man” (Matthew 15:17-20). Notice how many of the *Ten Commandments* Jesus listed!

Yet, Jesus is explaining that the *sin* is committed when the *thought* forms *in the mind*, long *before* the actual deed!

Out of *hatred* toward a fellow human being can proceed the final act of *murder!* *Both* the *hatred* of the human heart *and* the terrible deed of murder *break* the commandment of God.

Now let’s apply this commandment to God and Salvation.

Jesus said, “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.... Remember the word that I said unto you, The servant is not greater than his lord. *If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also*” (John 15:19-20). Did not the world out of their hatred kill the disciples of Christ? Yes they did. The stoned Stephen to death. Peter was crucified upside down. Paul was killed. Many of the followers of Christ, were killed because they hated the message and Jesus himself. They persecuted them, as the persecuted Jesus.

Jesus also said, “He that hateth me hateth my Father also.” (John 15:23). What did they do to the “Prince of Life?” “...[they] killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses....Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:” (Acts 3:16; 1 Thess 2:15). Because they hated Jesus, they killed him. They killed God. But this doesn’t stop there. The book of Hebrews says that those who fall away from the faith, “If they shall fall away, to renew them again unto repentance; seeing they *crucify to themselves the Son of God afresh*, and put *him* to an open shame.” (Hebrews 6:6). Those who fall away, reject God, are those who hate God. Notice, “*For if we sin wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

“But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

***“He that despised Moses’*** law died without mercy under two or three witnesses:

***“Of how much sorer punishment, suppose ye,*** shall he be thought worthy, ***who hath trodden under foot the Son of God,*** and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb 10:26-29). Sinning willfully is the same as hating God. God back into the world rejecting the faith. Notice these two verses what they say. Those who fall away, are those that hate God, and are likened unto those who, “hath trodden under foot the Son of God” and “*crucify to themselves the Son of God afresh.*” To “trodden down” the Son of God means “that people tread on what they *despise and contemn.*” (Barnes Notes). God gives us a choice, to love or hate him. These are people who *willfully turn from God in unbelief, hate God,* these are the ones subject to death for all eternity in the lake of fire unless they repent.

But also, they “*crucify to themselves the Son of God afresh.*” Or “they are again crucifying the Son of God” (Good News Bible). The Bible says that hatred is no different than murder. Those who reject God, hate him. Hate is the same as murder. So those who reject the faith are “*again crucifying the Son of God*” They murder Christ all over again. They become just as guilty as those who actually did it. The punishment is eternal death in Gehenna fire. So this commandment does pertain to God. If we hate God we murder Christ all over again, putting him to death in our lives. As a Christian, Christ lives in us, “Christ liveth in me” (Gal 2:20). But to reject him, we put Christ to death in our lives, we become murderers because of our hatred, if we fall away from the faith. This Commandment is very important for our Salvation. “and ye know that no murderer *hath eternal life abiding in him*” (1 John 3:15).

### **The Seventh Commandment “Thou shalt not commit adultery” (Ex 20:14).**

How can adultery pertain to God? As we all know adultery means, “[man or] woman that breaketh wedlock” (Strong’s # 5003). Can this apply to God? Yes it can!

When God made a covenant with Israel, it was a marriage between the two. God said, “Turn, O backsliding children, saith the LORD; *for I am married unto you*” (Jer 3:14). God told Israel he was, “For thy Maker *is thine husband;* the LORD of hosts *is his name;* and thy Redeemer the Holy One of Israel;...*my covenant they brake,* although *I was an husband unto them,* saith the LORD:” (Isaiah 54:5; Jer 31:32).

When Israel turned from God, God called it adultery, on a spiritual level, “...Hast thou seen *that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.*

“And I said after she had done all these *things,* Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it.*

“And I saw, when for all the causes whereby *backsliding Israel committed adultery* I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also” (Jer 3:6-8). By worshipping other gods, Israel committed adultery, and God divorced Israel. The marriage covenant was broken.

Holman Bible Dictionary writes, “Several Old Testament prophets *used adultery as a metaphor to describe unfaithfulness to God.* Idolatry (Ezek. 23:27) and other pagan religious practices (Jer. 3:6-10) were viewed as *adulterous unfaithfulness to the exclusive covenant that God established with His people. To engage in such was to play the harlot* (Hos. 4:11-14).” (emphasis added).

Are we to worship other gods and commit adultery against our husband the Eternal of hosts and expect to get into the kingdom and be saved? No, this commandment must be kept. As a relationship with our wives and husbands, and with God. If we commit adultery, God will divorced us as he did Israel, and salvation will be lost. Paul said, “Know ye not that the unrighteous shall not inherit the kingdom of God?” (1 Corith 6:9). If righteousness is keeping the law (Psalm 119:172), then the unrighteousness are the sinners who will not inherit the kingdom. So its the righteous who will be saved. He goes on to say, “**Be not deceived:** neither fornicators, *nor idolaters, nor adulterers*, nor effeminate, nor abusers of themselves with mankind,

“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, *shall inherit the kingdom of God*” (vv.9, 10). Let’s not be deceived by these “no law” people who say you do not have to obey the law to be saved. The law is faith in God. Obedient faith as Paul said, “we have received grace and apostleship, for [“to bring about” ISV; HCSB; ESV] *obedience to the faith* among all nations, for his name:” (Rom 1:5;16:26).

### **The Eighth Commandment “Thou shalt not steal.” (Ex 20:15).**

This commandment, again, how does it apply to our salvation? How do we steal from God? “*Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.*

“Ye are cursed with a curse: *for ye have robbed me, even this whole nation.*” (Malachi 3:8-9).

What is the significance of the tithe?

God told Israel to tithe to him. A tithe means, “A tenth of the produce of the earth consecrated and set apart for special purposes.” (Easton Bible Dictionary). A tenth part of the wealth that you have created and God has bless you with, goes to God dedicated to him, “*it is holy unto the LORD.*” (Lev 27:30). But how does this apply to our salvation?

Notice what God tells Malachi to tell to the children of Judah, “Ye have said, *It is vain to serve God: and what profit is it that we have kept his ordinance [tithes], and that we have walked mournfully before the LORD of hosts?*” (verse 14). The Jews said that to pay tithes was a “vain” way to serve God, and that there was no “profit” in it. Isn’t that what the “no law” preachers say? God continues, “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that *feared the LORD, and that thought upon his name*” (Malachi 3:16). Here is what the true significane of the tithe is. Since the tithe was “holy” to God. to give the tithe to him meant “*fear,*” or reverence of his name, “holy and reverend *is his name*” (Psalm 11:9). As we mentioned in the 5th commandment, fearing God means everything to our salvtion. In giving tithes as Abraham, Jacob and others did, shows that you fear God, and, “Wherefore we receiving a *kingdom* which cannot be moved, let us have grace, whereby we may serve God acceptably with *reverence and godly fear:*” (Heb 12:28). If we steal from God with our tithes, it shows that *we do not fear the Lord*, hence donot get into the Kingdom, “that thou shouldest give *reward unto thy servants the prophets, and to the saints, and them that fear thy name*” (Rev 11:18). We should not steal from God!

### **The Ninth Command “Thou shalt not bear false witness against thy neighbour.”(Ex 20:16).**

The true meaning of the commandment is, “This forbids, *Speaking falsely in any matter, lying, equivocating, and any way devising and designing to deceive* our neighbour” (Wesley’s Explanatory

notes, emphasis added). Lying in any way not advocating truth is a sin in the eyes of God.

In the New Testament during the development of the church. People were bringing offerings for the church to be distributed throughout the church to help the saints. One such person was “Ananias.” He “sold a possession” but “kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles’ feet” (Acts 5:1,2).

“But Peter said, Ananias, why hath *Satan filled thine heart to lie to the Holy Ghost*, and to keep back *part* of the price of the land?

“Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? *thou hast not lied unto men, but unto God*” (Acts 5:3-4). This Commandment applied to God is a very serious charge. Satan, who is the father of Lies, see John 8:44, filled his heart to deceive the church into thinking that he sold the property for so much, to make the church think he was giving all of it. He did not have to lie, but he did, and Satan helped him along the way. Peter then consults his wife, “Tell me whether ye sold the land for so much? And she said, Yea, for so much.

“Then Peter said unto her, How is it that ye have agreed together to *tempt the Spirit of the Lord*?” (Acts 5:8-9). Notice that lying is the same as “tempt[ing]” God. The Bible says, “Ye shall not tempt the LORD your God...” (Deut 6:16). When Ananias and his wife were lying to God, they were, “trying to see whether the Spirit of God could detect hypocrisy.” (Barnes Notes). They were putting God to the test. Examples of the this are in the Bible tempting, or testing God to see whether he lives up to his word, questioning his authority. God said, “Ye shall not tempt the LORD your God, as ye tempted *him* in Massah” (Deut 6:16). Massah was one such incident, in which the Israelites questioned whether God was with them or not. “Is the LORD among us, or not?” (Ex 17:7). Questioning the authority of God, Questioning the office Moses which was appointed by God. This is basically what the sin is, questioning the authority of God. This is what Ananias and his wife were doing. Questioning whether God was among the church or not. Did he have authority in the church at that time. This questions not only God’s authority in the church, but the whole story of salvation in Jesus Christ. The doctrines they taught and the baptisms they performed. To question whether we are saved by Jesus is a great sin indeed, and has its consequences of losing one’s salvation. To be truthful to God and not lie will bring us salvation.

David wrote, “LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

“He that walketh uprightly, and worketh righteousness, and *speaketh the truth in his heart*.” (Psalm 15:1-2). Those that work righteousness and speaks the truth will dwell in the house of the Lord forever. John said, “My little children, let us not love in word, neither in tongue; *but in deed and in truth*” (1 John 3:18). Let’s love God, which is keeping his Commandments, (1 John 5:3), in truth, keeping the 9th commandment. Let’s not lie to God. That questions the whole authority of God. If we accept what God has done, and is doing for us, that we believe on Jesus as our saviour and not question it, we shall be saved. Let’s keep this commandment. To do so, we accept the Lord Jesus as our saviour. “*Who is a liar but he that denieth that Jesus is the Christ?* He is antichrist, that denieth the Father and the Son...*and all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (1 John 2:22; Rev 21:8). Is there any doubt that keeping this commandment of worshipping God in truth, and not denying your saviour saves you, and brings you everlasting life?

## The 10th Commandment “Thou shalt not covet” (Ex 20:17)

Though the last, it is no wise the least important. “Covetousness is a very grave sin; indeed, so heinous is it that the Scriptures class it among the very gravest and grossest crimes...” (International Standard Bible Encyclopedia under “Covetousness”). To covet something or someone is “to desire earnestly, ‘to set the heart and mind upon anything’” (ibid, under “Covet” emphasis added). Men and women do this everyday of there lives. Be it food, people, things, we covet things that we do and do not have. God told the Israelites, “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour’s”(Ex 20:17). These are the things that are not are’s. But it does not stop there. It is also applied to the things we have as well. This is where God comes in.

The Bible says that “Covetousness” is also “IDOLATRY.” “covetousness, *which is idolatry*” (Colossians 3:5). “covetous man, who is an idolater” (Ephesians 5:5). Of course Idolatry is worshipping something that is not the true God. This can mean other gods, but also possessions and money as well. Money is an idol today. Everyone wants it, all people desire it. It is an idol. Cars, homes etc...anything we put before God is an idol, which is achieved by covetousness, for the desire of it, which is of course Idolatry. Does Idolatry get you into the kingdom of God? Let the scriptures speak, “Know ye not that the *unrighteous shall not inherit the kingdom of God?* Be not deceived: neither fornicators, nor *idolaters*, nor adulterers, nor effeminate, nor abusers of themselves with mankind, “Nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners, *shall inherit the kingdom of God.*” (1 Corith 6:9-10). If breaking does not get you into the kingdom, then keeping it does. Of course, we must keep the First to the tenth Commandment to be saved, because, these are commandments of faith, and we must believe in the Saviour Yahweh, who is Jesus Christ to be saved. Putting money Idols etc... and worshipping, or loving them more than God, is not loving God with your whole heart, therefore, not being saved, “Keep yourselves in the *love of God*, looking for the mercy of our Lord Jesus Christ *unto eternal life*” (Jude 21). “Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom *which he hath promised to them that love him?*” (James 2:5). “For *this is the love of God, that we keep his commandments...*” (1 John 5:3).

## It’s God’s Works That Save Us

Many people do not realize, that the God of the Bible is a God of WORK! “The Lord is not slack...” (2 Peter 3:9). Slackness is condemned in the Bible. Work on the other hand is commended, and should be honored and glorified. Notice the Proverbs, “The labour of the righteous *tendeth* to life...Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase... In all labour there is profit:...The desire of the slothful killeth him; for his hands refuse to labour” (10:16; 13:11; 14:23; 21:25). God says that the slothful kill themselves. This is seen even in our streets today with the homeless. Countless numbers of homeless people die. They refuse to work and labor, spend there life on the streets begging for money instead of working for it, and it “kills themselves.” Our Government, in this battle against the homeless, go about it all wrong. They think throwing money at the problem is the answer, and it is not. We must get them to work for a living, so they can be educated and earn wages for themselves. As the old saying goes, “If I give you a can of tuna, you had a meal. But if I show you *how* to fish, you will never go hungry again.”

The Bible says, “The labour of the righteous *tendeth* [“Leads” (HCSB)] to life.” (Proverbs 10:16; 11:19).

I wonder how many Christians actually believe that statement. Work is honorable, and has its rewards, “every man shall receive his own reward according to his own labor” (1 Corith 3:8). Why do people think that there is no work involved when it comes to our salvation, when the Bible says the opposite? Do they really think *its our works that save us*? No! Its the saving works OF GOD that saves the human being. GOD’S WORKS, HIS GRACIOUS WORKS, THANK GOD FOR HIS GRACIOUS WORKS! I thank God everyday, and all Christians should do the same, that God is not lazy, that he is a God of work, and that he works hard for us to get into the Kingdom.

### **We are HIS Workmanship**

It is interesting that people always quote to me Ephesians 2:8, 9 “ For by grace are ye saved through faith; and *that not of yourselves: it is* the gift of God:

“Not of works, lest any man should boast.” Yet they do not understand what it means. We are saved by Grace, by faith, which is a gift from God, and it is “*not of yourselves.*” *God does it all!* Then Paul throws in the opposite, “Not of works.” Of course, not OUR works. As we have studied in this booklet, the “works of the law” meaning the commandments of Men, *our way, our works, but* God’s! No man can boast and say “I did it my way” It’s God’s way that does it. We obey God’s laws, no man can boast, we ALL did it the same way HIS way.

People then fail to quote the next verse, “For we are *his* workmanship, created in Christ Jesus unto *good works*, which God hath before ordained that *we should walk in them*” (v.10). God’s works, working in us. His righteousness, which has been given to us as a gift (Rom 5:17). The Holy Spirit, when given to us, writes the law on our hearts, from that time on, “...it is God which worketh in you” (Phillippians 2:13). By the power of his spirit, God’s works inside of the Christian, writing his law in our hearts, the gift of salvation, his righteousness is working in us, thank God he works to make us righteous. This is why we are told to “WORK OUT your own salvation” (Phillippians 2:12). Everyone individually has the Holy Spirit in them. God working in each individual and “walk not after the flesh, but after the Spirit....That the righteousness of the law might be fulfilled in us...” (Romans 8:4). If we let the Spirit guide our lives, we make that choice, God will work in us, and we will have the spirit without measure, let’s not forget, to “Quench not the Spirit” (1 Thess 5:19). And what is the greatest work of all from God, the first Commandment in the law, the greatest one, “This is the *work of God*, that *ye believe on him whom he hath sent*” (John 6:29).

### **Jesus’ Works**

In the Book of Revelation, when John was giving the message to the churches from Jesus Christ. Jesus made specific charges to each church, “I have a few things against thee” (Rev 2:14). He told the church to “repent and do the *first works*” (Rev 2:5). He told the churches to do “works” in order that the save themselves, and not be cut off from God.

One sin was, “hou hast left thy first love” (Rev 2:4). In the next verse which is above, he then said to do the “first works.” You cannot say that the “first love” and the “first works” are not one and the same, they are. What was the Sin of the church? “The love here referred to is evidently love to the Saviour” (Barnes Notes). “For this is the love of God, that we keep his commandments” (1 John 5:3). The first Commandment in the law was to believe, love your Saviour. This was the sin of the church, they “have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ...For it had been better for them not to have *known the way of righteousness*,

than, after they have known *it*, to **turn from the holy commandment** delivered unto them” (2 Peter 2:21). The first Commandment in the law, to Love your Saviour, they turned from it and have gone the way of the world. Jesus told them to do the “first works.” To be led by the Spirit once again to fulfill “righteousness of the law” walking after the Spirit, and not the flesh. The SAVING WORKS OF GOD, HIS LAW, HIS RIGHTEOUSNESS! Jesus promised them, “And he that overcometh, **and keepeth MY works unto the end**, to him will I give power over the nations:” (Rev 2:26). Again “HIS WORKS” the Commandments of God. We keep them unto the end and stay faithful we will receive the kingdom, “And, behold, I come quickly; and my reward *is* with me, *to give every man according as his work shall be*.

“I am Alpha and Omega, the beginning and the end, the first and the last.

“*Blessed are they that do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city” (Rev 22:12-14).

To interpret “grace are ye saved” as the Christian, doing nothing, obeying nothing, living any way we want to, and all God has to do is have mercy on him, makes the whole process into a lazy, boring way, which in reality is calling our God, lazy, which the Bible says, he is not!

So let us look to his Commandments for guidance and wisdom, for our salvation. Paul said that we must look to the Old Testament, for in them “.....are able to make thee *wise unto salvation through faith which is in Christ Jesus*” (2 Timothy 3:15).

## **The Gospel *in* the Law**

Many may say that I am not focused enough on the Gosepl, and focus to much on the law.

What is the Gospel?

The word “Gospel” means “Good news.” It was a message of Good News.

It is really a two fold meaning. The first is about Salvtyon in our Lord Jesus Christ, “The beginning of the gospel of Jesus Christ, the Son of God;” (Mark 1:1). It was a mesage *about* Jesus, and what he did for us, and saved us by his death on the Cross. But then, there is another meaning as well. Jesus came and preached, “...the gospel of the kingdom of God,” (Mark 1:14). The message that Jesus was going to bring in the kingdom of God. God’s rule and reign on this earth. Is this message *about* Jesus and the Kingdom in the Law of God? Of course it is!

In the Book of Hebrews, Paul told the church, “For unto us was the gospel preached, *as well as unto them*: but the word preached did not profit them, not being mixed with faith in them that heard *it*” (Heb 4:2). The gospel was preached to the Israelites in the time of Moses.

**The Atonement**-God showed Israel that, “ And almost all things *are by the law purged with blood; and without shedding of blood is no remission.*” (Heb 9:22). God told the Israelites, “For the life of the flesh *is* in the blood: and I have given it to you upon the altar *to make an atonement for your souls*: for *it is the blood that maketh an atonement for the soul*” (Lev 17:11). God told them how sin is washed away, through the shedding of blood. Isaiah told Israel that the servant of the Lord would come, and he, would be “an offering for sin...and the LORD hath laid on him the iniquity of us all.” (Isaiah 53:6, 10). Isn’t this the gospel in the Old Testament? Jesus is, “ the propitiation [“caphar,” to effect an atonement or reconciliation with God; and in Eze\_44:29, to the sin offering” JFB Commentary] for our sins:” (1 John 2:2).

## Jesus' Ministry

Moses spoke of The Ministry of Christ. In Deuteronomy he spoke of the "Prophet" that would come. He said that, he would be "like unto thee", Moses. He would be a second Moses "and will put my words in his mouth; and he shall speak unto them all that I shall command him." Moses was also "ruler and deliverer" of Israel (Acts 7:35). So is Jesus Christ. He is "King of Kings" and the Savior of the world delivering us from sin. The same Ministry of Moses is wrought in Jesus Christ.

"And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him" (Deut 18:18, 19). Jesus was to come and speak the words of Life and salvation. Jesus said, "...the word which ye hear is not mine, but the Father's which sent me" (John 14:24). The words of salvation given to us by Jesus as spoken of in the law.

## Second Coming.

The Gospel of the Kingdom was also spoken of by Moses in the law. Moses wrote, "The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

"Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words." (Deut 33:2-3). Here Jesus is pictured coming with his saints, and the saints sat at his feet, and all people would receive his words, and his instruction. Obviously describing the kingdom of God.

The laws of God as well, will be administered in the kingdom. When we read the laws of God we are basically reading the laws that will govern the world in the future, "And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; *and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4), see also Micah the fourth Chapter as well.

So preaching out of the law is preaching the Gospel. The atonement, to show how sin is cleansed. The 10 Commandments to show the way of Salvation. The first Commandment being to believe on your Saviour Jesus Christ. And the Gospel of the Kingdom, showing the soon coming kingdom of our Lord Jesus, and preaching the laws in which the Kingdom shall be administered. So preaching the law is preaching the gospel. The two complement each other, not contrast one another. Now it is better understood with the revelation of Jesus Christ, the "...vail untaken away in the *reading of the old testament*; which *vail* is done away in Christ" (2 Corith 3:14).

So the ways of Salvation is laid out clear for us, the way in which the whole world has rejected. The 10 Commandments of God is the way Jesus answered the rich young ruler when he asked how do I receive eternal life. "Keep the Commandments." Will you be like the ruler and go "away sorrowful"? Or will you have God work in you, and become a righteous child of God!

## Appendix 1

The Hebrew text of Exodus 20 contains no indication of how God's words to Israel are to be subdivided into ten parts, and there are slight differences in the way they have been numbered by Jews and by various Christian traditions. In particular, Christians consider Exodus 20:2 to be a preamble to the Decalogue and not actually part of the Commandments, while Jews count Exodus 20:2 as the first of the ten words (see [1, pp. 137-140, 286-287]). Regardless of how the words are counted, Exodus 20:2 shows that they are based on God's grace in saving His people. As a result, the commandments that follow should not be viewed as burdensome regulations, but as the people's appropriate response to the great love God had shown them. *Law and grace are not at odds; instead, they are inextricably tied together in the close covenant relationship that God was establishing with Israel.*

The law as a whole is also a gift of God's grace. At Sinai, God shares important aspects of His character and invites His people to follow His precepts and thus become more like Him. Those who embrace God's commandments will "live by them" as Lev. 18:5 says; in other words, they will live a rewarding, abundant life, the kind of life that Jesus later came to bring (John 10:10).

The true nature of God's law is indicated by the word *Torah*, the Hebrew word for "law." *Torah* carries the connotation of teaching and instruction more than of rules and regulations. As David writes in Psalm 119, God's instruction is a demonstration of His love and a source of wisdom, peace, and freedom (see e.g. vv. 24, 32, 45, 64, 99, 165).

The Bible is quite clear that the Commandments of God are not to be looked at in the negative. But the positive. "choose life, that both thou and thy seed may live:" (Deut 30:19). The Commandments are the laws of life, when obeyed, "that ye may live, and *that it may be well with you, and that ye may prolong your days in the land which ye shall possess.*" (Deut 5:33).

The Christian must understand that God's laws bring freedom and liberty. That in obeying them they will give love, life, and happiness. "But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25). Blessings come from the Law of God. His Commandments "are not burdensome" (Young's Literal). They are not a burden as most people believe, but freedom from sin. With the knowledge that God's law will bring freedom and liberty, the Christian with his whole heart with joy will keep the Commandments of God and receive, "the joy of thy salvation" (Psalm 51:12).

## Appendix 2

What is Legalism? A dictionary definition of legalism is "a strict, literal or excessive conformity to the law or to a religious or moral code." (Webster).

A popular meaning attached to the word today is that any form of biblical law-keeping is legalism and therefore to be avoided. The word is used pejoratively, especially against such practices as keeping the Sabbath or adhering to other laws given in the Old Testament.

However, this use of the word is incorrect. It is not legalistic to obey God's laws correctly. To be legalistic is to misuse God's laws in a way never intended. In other words obeying man's ways of keeping God's laws, and not the way God wants them to be kept.

The Wikipedia Free Encyclopedia explains, “...the term ‘legalism’ is commonly used to refer the view that *adherence to certain man-made rules is necessary for moral or spiritual righteousness and full acceptance and partnership in the Christian community. While many argue that using the term this way is incorrect, the fact remains that it is commonly used this way. Since the term ‘legalism’ does not occur in the Bible, and since what determines the meaning of words is their widespread usage, this usage should be viewed as a valid secondary meaning.*

“Regardless of the label that one uses (whether you call it ‘legalism’ or something else), it is clear that the New Testament *condemns demanding that people adhere to manmade rules in order to obtain morality or spirituality in the community of believers or before God.* In Mark 7:6-7 Jesus quotes Isaiah as saying, ‘This people honors Me [God] with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.’ When people teach man-made commands as if they were doctrines from God, and when they insist that others follow those rules for morality or spirituality or acceptance, they are guilty of doing exactly what Jesus condemns here.” (emphasis added). Though this source believes that the primary meaning of ‘legalism’ means adherents to the law for salvation, using basically *mainstream Christianity’s meaning of the word.* However, using the word “legalism” in this way is incorrect. It is not legalistic to obey God’s laws correctly as the *Bible has shown us. This is a misinterpretation by Orthodox Christianity. To be legalistic is to misuse God’s laws in a way never intended.* If obeying God’s law was “Legalism” then Jesus would be labelled a “legalist” since he told the young ruler to “Keep the Commandments” for salvation (Matthew 19:17). Obviously mainstream Christianity has misinterpreted the meaning of the word.

### **Pharisees’ interpretations undermined God’s law**

The Pharisees, an excessively strict branch of Judaism whose religious interpretations dominated popular thinking at the time of Christ, were examples of this. They added many of their own humanly devised rules and regulations to God’s laws, which had the effect of misrepresenting and misapplying them.

Their added interpretations of God’s laws so distorted the original purpose that they rendered them ineffective (Matthew 15:6), nullifying them. By following the Pharisees’ interpretations and edicts, the people were no longer following God’s law (John 7:19).

This mistaken view of God’s law led many to reject Jesus Christ as the promised Messiah, even though that very law had prophesied of Him (John 5:39, 40; Luke 24:44).

This was why Christ so strongly condemned the lack of understanding and hypocrisy of the religious leaders of His time. He taught a return to the correct teaching and practice of God’s laws according to their original intent and purpose, and also that He was the promised Messiah.

### **Paul condemned perversion of law**

The apostle Paul also wrote extensively against those who would pervert the proper use of God’s law. This is particularly apparent in the book of Galatians. What Paul addressed was not the correct keeping of God’s law, which he himself elsewhere upheld (Romans 3:31; 7:12, 14, 22, 25), but a claim that justification (the forgiveness and restoration of a sinner to a state of righteousness) could be achieved by circumcision, and not God, “ In the LORD [not circumcision] shall all the seed of Israel be *justified*, and shall glory” (Isaiah 45:25).

Some false teachers (Galatians 2:4; 5:10, 12; 6:12, 13) subverted the Galatian churches by wrongly insisting that circumcision was sufficient requirements for justification and salvation, apart from faith in Jesus Christ.

Paul condemned this erroneous teaching. He made it clear that justification—being made righteous in God’s eyes and thus gaining access to eternal life—is only available through Jesus Christ (Galatians 2:16; 3:1-3, 10, 11, 22; 5:1-4). The Common misunderstanding is the phrase “works of the law” which many people believe is God’s Laws *which it is not*. The “works of the law’ are the laws of men, *which is “Legalism.”*

When Solomon concluded that the whole duty of man is to “fear God and keep His commandments” (Ecclesiastes 12:13), he expressed the enduring purpose of God for all mankind. The apostle John agreed when he concluded that, if we love God, we will keep His commandments (1 John 5:3).

### **Biblical examples of legalism**

So what does the Bible tell us about legalism?

To substitute humanly devised laws for God’s laws, as the Pharisees did, is legalism.

To rely upon the keeping of man’s law to make one righteous in God’s eyes, instead of faith in Christ *which is the First Commandment in the law*, is legalism.

### **Proper obedience is not legalism**

But Jesus Christ and the remainder of the Bible make one thing perfectly clear: Proper obedience to the law of God is *not legalism*.

When the Converted Christian is instructed to “Love” the Lord his God, this is done by keeping the Commandments. This is a covenant relationship. A RELATIONSHIP between God and the Christian. Although they are called Commandments, these are not codes rules and regulations, but Love towards God and his neighbour. Paul was commissioned to” to bring about the obedience of faith” (Rom 1:5). Obedience to God is faith, the “faith which worketh by Love” (Galatians 5:6). The “Love of God, that we keep his commandments” (1 John 5:3). Solomon “**loved** the LORD, *walking in the statutes of David his father...*” (1 Kings 3:3; 2 John 1:6). *That is not legalism.*

To obey God’s biblical commands in a proper attitude, such as His command to remember the Sabbath and keep it holy, is not legalism. Don’t allow anyone to beguile you with such a false notion, which is itself a contradiction of Jesus Christ’s own command (Matthew 5:19).

## **Appendix 3**

### **The Feast Days**

The Festivals that are listed in Leviticus 23 have both an Old Testament description and a corresponding New Testament reference that shows their significance in God’s plan of salvation for mankind of all ages.

#### **PASSOVER: Leviticus 23:5**

*Description:* A memorial of the Lord’s people from slavery in Egypt and the redemption of their firstborn. *New Testament Reference:* Luke 22:14-20; 1 Corinthians 5:7.

**Significance:** A memorial of the sacrifice of Jesus Christ, “our Passover,” that made possible the forgiveness of our sins.

**UNLEAVENED BREAD: Leviticus 23:6-8**

*Description:* A remembrance of Israel’s hasty departure from Egypt, and the Lord’s deliverance of His people.

*New Testament Reference:* Romans 6:4; 1 Corinthians 5:8.

**Significance:** Pictures God’s people, forgiven Christians, remaining unleavened by ingesting Jesus Christ, the “Unleavened Bread of Sincerity and Truth.”

**FEAST OF WEEKS (PENTECOST): Leviticus 23:15-22**

*Description:* A celebration of thanksgiving at the end of the spring harvest.

*New Testament Reference:* Acts 2:1-4, Rom 8:23.

**Significance:** Depicts Christians as the firstfruits of salvation and the outpouring of the Holy Spirit.

**FEAST OF TRUMPETS: Leviticus 23:23-25**

*Description:* Israel’s New Year. Trumpets called the people to a time of repentance and a time of new beginnings.

*New Testament Reference:* Matthew 24:30-31; 1 Thessalonians 4:16-17; 1 Corinthians 15:51-52; Revelation 11:15.

**Significance:** Celebrates the second coming of Jesus Christ to intervene in world affairs, resurrect the firstfruits, and establish God’s Kingdom on earth.

**DAY OF ATONEMENT: Leviticus 23:26-32**

*Description:* A day to seek atonement and forgiveness of sins for all Israel.

*New Testament Reference:* Acts 27:9; Revelation 20:1-3.

**Significance:** Portrays the reconciliation of man to God and the work of Jesus Christ as our High Priest. Also portrays the binding and removal of Satan for 1,000 years.

**FEAST OF TABERNACLES: Leviticus 23:33-43**

*Description:* Israel remembers the Lord’s goodness in bringing His people out of Egypt and into the Promised Land.

*New Testament Reference:* Revelation 20:4, 6; Matthew 12:41-42; John 7:37; Revelation 20:5, 11-12; 2 Corinthians 5; 2 Peter 1:14

**Significance:** Represents the 1,000-year rule of Christ and the resurrected saints on the earth when salvation will be offered to all mankind. The Christian is also Tabernacling in the human flesh, and putting on his/ or her permanent home, the resurrected Spirit body.

## LAST GREAT DAY: Leviticus 23:36

*Description:* A day of joyful and holy convocation.

*New Testament Reference:* John 7:37; Revelation 20, 21 and 22.

**Significance:** John 7:37, “In the last day, that great *day* of the feast, Jesus stood and cried, saying, *If any man thirst, let him come unto me, and drink*” Symbol of the Great white throne Judgment when all people will come to Christ to be saved. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.” (Rev 20:11-12)

Revelation 21:3: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

*Taken from The Christian Beacon Addition made by Peter Salemi ( 2 Corinth 5; 1 Peter1:14; John 7:37; Rev 21:11-12 Tabernacles & the Great White Throne Judgement). What God’s Festivals Picture In His Plan Of Salvation For Man By Ray Wooten*

“For thus saith the LORD unto the eunuchs that keep *my sabbaths* [*God Festivals are called “Sabbaths” that includes the weekly Sabbath*], and choose *the things* that please me, and take hold of my covenant;...*Even them will I bring to my holy mountain [Isaiah 2; Micah 4, Kingdom of God]*, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.” (Isaiah 56:4, 7).

## Appendix 4

### The Food Laws

Here we will examine the food laws. Are they done away? And do we need to keep them in order to be saved?

#### Proof texts

Firstly, the Food Laws are much older than their codified form given to Moses. The distinction between clean and unclean was known even before the Genesis Flood, and so we read of Noah that he was commanded by God:

“Of every *clean beast* thou shalt take to thee by sevens the male and the female, and of the beasts that are *not clean* by two, the male and his female” (Gen 7:2).

This distinction was set out clearly and in detail to the Children of Israel by Moses and Aaron in Leviticus 11, where such abominable things as swine’s flesh, shellfish etc., were strictly forbidden, God Almighty declaring:

“This is the law of beasts and of fowl and of every living creature that moveth upon the waters, and of every creature that creepeth upon the earth to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten” (Lev 11:46:47).

The same God who said: “*Thou shalt not eat any abominable thing,*” also said “*Thou shalt not kill*” and “*Thou shalt not commit adultery.*” Do our clergy who proclaim that they are not “under law” but “under grace” say they can eat what they choose, and suggest that these other “*Thou shalt not*” commands are abolished, blotted out or nailed to the cross. Is this true?

### “Purging All Meats” Mark 7

Many believe Jesus did away with the clean and unclean meats laws in Mark the seventh chapter. It reads, “Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

“And when they saw some of his disciples eat bread with defiled, that is to say, *with unwashen, hands,* they found fault” (vv.1-2). Jesus was not speaking against sanitary, hygienic cleansing with water before you sit down to a meal. Who wants to eat food with dirty hands. The “*unwashen, hands*” Jesus was commenting on, was a ceremonial washing. The Pharisees believed that if they touched certain things they would ritually be unclean. “...the rabbis had *perverted the spirit of Leviticus in this as in other things,* for they taught that food and drink could not be taken with a good conscience when there was the possibility of ceremonial defilement. *If every perceivable precaution had not been taken, the person or the vessel used might have contracted impurity, which would thus be conveyed to the food, and through the food to the body, and by it to the soul.* Hence it had been long a custom, and latterly a strict law, that before every meal not only the hands, but even the dishes, couches, and tables, should be scrupulously washed.” (People’s New Testament, emphasis added). They believed that, not the way they lived there lives, their motives and actions, if breaking the law of God defiled them, but touching things, or even people, defiled them, “For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, *holding the tradition of the elders.*”

“And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables” (Mark 7:3-4). Jesus objected to this. He said, “Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

“Howbeit in vain do they worship me, teaching *for doctrines the commandments of men.*”

“For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

“And he said unto them, ***Full well ye reject the commandment of God,*** that ye may ***keep your own tradition.***

“There is nothing from ***without*** a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

“Because it entereth not into his heart, but into the belly, and *goeth out into the draught, purging all meats?*”

“And he said, That which cometh out of the man, that defileth the man.

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

“Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

“All these evil things come from within, and defile the man.” (Mark 7:6-9, 15, 21-23). Do you see what Jesus said! Outside sources do not defile a man, but the “heart” of a man defiles him. But into the “belly” food goes in and is then “purged.” Meaning it goes out of the body. *We do this everyday, its called going to the toilet.* Other translations try to put their interpretation into the text adding, “Thus he declared all foods clean.” This is an unwarranted addition to Scripture. They are trying to add something that is just not there. Clean and unclean meats is simply not the subject of this chapter. There is no mention whatsoever of unclean things (*Akathartos*), but only defiled things. Jesus clearly shows that the issue being discussed is whether it is acceptable to *eat clean foods which have been “defiled” by being touched with hands which have not been washed in the traditional manner of the Pharisees.* Jesus shows that as these washing regulations are not from God, they are not important and do not really defile either the food or the consumer. If His disciples were eating something that was actually unclean, the Pharisees would have made that the major issue.

The Pharisees watched every word and movement Jesus made. They falsely accused Him of breaking the Sabbath, and claimed that He blasphemed when He said God was His Father, **John 5:18.** *But never did any Jew accuse Jesus of eating, or advocating the eating of, unclean meats.*

### **Peter’s Vision (Acts 10)**

In Acts 10, we find the story of Peter asleep on the roof of Simon the Tanner in Joppa, when he sees a strange vision. In this vision he saw a great sheet let down from Heaven, full of forbidden, unclean animals, and he heard a voice saying: “*Rise Peter, kill and eat*” (V. 13). Notice what Peter Says, “*Not so Lord, for I have never eaten anything common or unclean.*” (v.14). Long after the resurrection of Christ, *Peter still kept the clean and unclean food laws of the Bible.*

In spite of his objection, the voice proclaimed. “*What God hath cleansed THAT call not thou common*” - Verse 15. Now if the simple explanation was to scrap the food laws, it would of been simple, but, Peter did not see this explanation, for we read that he: “*doubted in himself (was not sure) what this vision which he had seen should mean.*” - Verse 17. This happened 3 times. How dense Peter was! For some reason, he was supposed to understand that he could now eat pork and shellfish! But that was not the case. Notice again what God said, “*What God hath cleansed THAT call not thou common*” (v.15). There was another meaning then just the food laws.

But, it just so happened at that exact moment, *three* messengers from the Gentile Cornelius, a Roman Centurion, came to Peter’s lodging. Cornelius had been notified, also in a vision from God, to seek Peter and was told that God would deal with him through Peter. Then, the Spirit informed Peter to go and receive the messengers. Upon Peter’s preaching to them at Caesarea, Cornelius and his entire adult household were baptized and received the Holy Spirit. This showed that God was opening the door of salvation to the Gentiles. Peter understood the meaning of the vision. He said,

“Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God *hath shewed me that I should not call any man common or unclean*” (Acts 10:28).

Jewish tradition, which was based upon a twisted perversion of the Law of Clean and Unclean and the Law of Circumcision, forbade Pharisaic Jews to have close association with uncircumcised Gentiles, those who ate unclean foods. ***Jewish exclusivism rated Gentiles as spiritual dogs, unclean, and unsuitable for physical contact, like the unclean foods of the Bible. God used that analogy to show Peter that this was not true.***

At this time, God was showing Peter and the New Testament Church, that Gentiles could become spiritually circumcised. *The subject of Acts 12 is NOT clean and unclean foods, but clean and unclean people, and whether or not to accept Gentile believers into the fellowship of the Gospel.* The Creator had now granted repentance unto life to the Gentiles, see Acts 11:18.

So, in Acts 10:34-35, Peter finally understood that, “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” All of God’s commandments are righteousness, Psalm 119:172, and the Law of Clean and Unclean is part of the laws of God.

**“Eating what is set before us” (I Corinthians 10:vv.25, 27):**

“Whatsoever is sold in the shambles [meat market] , *that eat*, asking no question for conscience sake:

“For the earth *is* the Lord’s, and the fulness thereof.

“If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, *eat, asking no question for conscience sake.*” These verses must be understood in their historical context to understand what Paul is saying.

The meat markets at that time, “into these places the priests sent to be sold what was offered to their idols, which they could not dispense with themselves, or thought not lawful to make use of; for the Egyptians, as Herodotus says, used to cut off the heads of their beasts that were sacrificed, and carry them into the market and sell them to the Greeks, and if there were no buyers they cast them into the river. Now the apostle allows, that such meat that was sold in the shambles might be bought and eat of, *but not in an idol’s temple; there was a difference between an idol’s temple, and eating things sacrificed to idols there* [Acts 15] , *and buying them in shambles or meat market, and eating them at home: (emphasis added).*

Now, “ whatsoever is set before you, *eat, asking no question for conscience sake.*” It is easy to spot an unclean meat, and to refuse it would be easy to do. But Paul is saying in the context of the verse is not clean and unclean meats, this is not even the subject. The food set before the Christian, which can even be A CLEAN MEAT, if it was sacrificed to an idol. The Christian could not partake in “That ye abstain from meats offered to idols” (Acts 15:29). This is the same as pollution of idols (Acts 15:20). (*see Barne’s Notes as well*). *Meaning that the Christian should not partake in the ceremony that was done with the food to an idol.* This is worshipping another god. But, the foods taken to the meat market to be sold for food was a different matter entirely. Though offered to an idol, the Christian was not to take part of that ritual, they just wanted to buy meat for consumption. So when the food was offered to the Christian, for “*conscience sake*” ask not question “whether it has been offered to an idol or not” (JFB Commentary). If clean and unclean meats was the subject, it would have been clear cut, Paul would have referred to the food laws of Leviticus 11. Paul himself was a keeper of the Law of God, it was his system of worship, “...I confess unto thee...so worship I the God of my fathers, *believing all things which are written in the law and in the prophets:*”(Acts 24:14).

But, if he realizes that he is, eat what is before you for “*conscience sake.*” *Meaning, not to offend the person giving the feast.*

“But if any man say unto you, This is offered in sacrifice unto idols, *eat not for his sake that shewed it, and for conscience sake:* for the earth is the Lord’s, and the fulness thereof:

“Conscience, *I say, not thine own*, but of the other: for why is my liberty judged of another *man’s* conscience?” (vv.28-29). “Any man” in this verse means, “If any fellow guest; any scrupulous fellow Christian who may be present. That the word ‘any’ refers to a fellow guest seems evident; for it is not probable that the host would point out any part of the food on his own table, of the lawfulness of eating which he would suppose there was any doubt. Yet there might be present some scrupulous fellow Christian who would have strong doubts of the propriety of partaking of the food, and who would indicate it to the other guests.” (Barnes). A fellow Christian at the feast who is “scrupulous” about this particular thing, “eat not” for *his sake*. So the question of clean and unclean meats is not even the issue here.

### **“All things are lawful”**

What did Paul mean when he said, “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

“Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.” (1 Corinthians 6:12-12; 10:23).

Again, the context of the chapter is important. Paul said, “Know ye not that the unrighteous shall not inherit the kingdom of God?” (v.9). Then he lists sins that the Christian should not partake in. Then he says, “All things are lawful unto me” (.12). Does that mean he is free to break God’s law after he said in verse 9 that those who break the law of God, will not inherit the kingdom of God? No! It doesn’t make sense. What Paul is saying here is, “All things are lawful unto me” meaning he has the power to choose, to keep, or break God’s laws, “but all things are not expedient” meaning all things are not “profitable” (Strong’s #4851). We have the freedom to break the law of God, but that does not mean that it is going to be a good thing. “but I will not be brought under the power of any.” This actually should read, “The Greek words are from the same root, whence there is a play on the words: *All things are in my power, but I will not be brought under the power of any of them (the ‘all things’)*” (JFB Commentary, emphasis added). These sins he has the power to choose to keep or break the law of God, but Paul chose not to be brought under the power of Sin.

Then he says, “Meats for the belly, and the belly for meats:” This was an old proverb or saying, the translation makes it more clear, “You know the old saying, ‘First you eat to live, and then you live to eat’?” (The Message; The Bible in Contemporary Language). This means, “God has made us with appetites for food; and he has made food adapted to such appetites, and it is right, therefore, to indulge in luxurious living.” (Barnes Notes). Then Paul adds in fornication. Why? Because, “[this Proverb]... had apparently been used by some in Corinth to justify sexual license (fornication and adultery)” (Robertson’s Word Pictures (NT)). They figured God made us to have sex, therefore let us fornicate. But this was not God’s plan. God made sex for marriage, and to procreate, not to have one giant orgy, and have sex with whoever we want. So what is God going to destroy? Not the law of clean and unclean meats. IT IS NOT EVEN MENTIONED! No, what God is going to destroy is this need for food, in our stomachs, *to keep alive*, as he says, “And God hath both raised up the Lord, and will also raise up us by his own power” (v.14). Therefore, “Know ye not that your bodies are the

members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.” (v.15). Instead of adapting to fornication, we should adapt to Christ and be “joined” with him (v.16). The food laws are not even the topic of these verses.

### **“Nothing unclean of itself” Rom 14**

Romans 14:14 (KJV), states, “there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.” My Oxford Bible margin corrects the KJV mistranslation here. “Unclean” should have been translated “common.” The Greek word improperly translated “unclean” in this verse is the Strong’s #2839, *koinos*. The normal word for “unclean” is #169, *akathartos*. These two words are very different. They are used together in Acts 10:14, where Peter said he had never eaten anything that is “common [*koinos*] or unclean [*akathartos*].” *Koinos*, and its related word, *koinoo*, #2840, is used to mean “unwashed, dirty, defiled before God” (Mark 7:2; Matthew 15:11, 18, 20; Acts 21:28; Revelation 21:27), or “used by the common group,” (Acts 2:44, 4:32), or “available to all believers” (Titus 1:4, Jude 3). The key difference between *akathartos* and *koinos* is that *akathartos* means unclean and impure by nature, while *koinos* means polluted through external use.

The context of Romans 14 is the controversy between meat eaters and vegetarians (see verse 2). From I Corinthians 8:7-8, 10:25-28, we learn the reason why some of the Roman believers were vegetarians. It was because they didn’t want to eat food offered to idols, *even if it was clean meat properly bled*, because they felt that the idol contaminated the meat. Since all meat was sold in Gentile meatmarkets it was suspect, they avoided meat altogether. Paul corrected them on this point. Mere association with an idol, doesn’t make meat common, or improper, to eat. Vegetarians regarded clean meats as *common* (dirty, defiled before God). That is why Paul did not use *akathartos* in Romans 14, but *koinos* instead. He knew that no clean foods which God had sanctified are by nature polluted. But, vegetarians, weak in the faith and weak in understanding God’s Word, *wrongly believed that even clean meat was polluted, through association with an idol*. The conscience of the vegetarian defiled the meat for him. But that does not make meat actually polluted. Paul did not recommend eating unclean meats, but he recommended not eating *any* meat at all in the presence of a vegetarian brother, if eating meat offends him, Romans 14:20-21.

### **“Nothing to be refused” 1 Tim 4**

Some point toward I Timothy 4:1-5, in a futile attempt to “prove” that we can eat unclean meats today.

“In the latter times, some shall depart from the true faith, giving heed to seducing spirits and doctrines of demons. Besides forbidding to marry, these doctrines include:

“. . . commanding to abstain from meats, which *God hath created to be received with thanksgiving of them which believe and know the truth*. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: *For it is sanctified by the word of God and prayer.*”

The truth is that God did not create pork and shellfish to be eaten. The word of God forbids us to eat unclean flesh. No amount of prayer can *sanctify* (set apart for holy use) unclean meat. However, every creature which God *created to be eaten*, is indeed sanctified. It is blessed by the Eternal, when we ask God’s blessing at mealtime. It is not to be “refused” or “rejected” (Strong’s #579), as the false apostles teach to “abstain from meats” like the Gnostics. We must be “thankful” for the good food he has given us. I Timothy 4:1-5 actually *confirms the validity of the Law of Clean and Unclean Meats*.

We should not be carried about with different, strange doctrines, which change the truth of God, but we should be established in His way of grace, Hebrews 13:9.

### **“The Kingdom of God is not meat or drink”**

Some read Romans 14:17 as if it relegates the Law of Clean and Unclean to a lowly, unimportant teaching of the Bible. Knowing the many Scriptures we have covered on this topic, it would be a Bible contradiction if this verse tells us that the Law of Clean and Unclean is not important. Knowing that the subject of Romans 14 is not clean and unclean meats, but eating meat versus vegetarianism (see verse 2), let's look at this often misunderstood verse:

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit” (Romans 14:17). It would be better not to eat meat at all, nor to drink wine, if this would offend a Christian brother and cause him to weaken his faith, verse 21. Righteousness is keeping the law of God (Psalm 119:172), so it cannot mean, the law of clean and unclean meats. See also First Corinthians 8:1, 7-13, where the subject is meats offered to idols.

Sin is the transgression of the law, the whole law, the law God laid down in the first 5 books of the Bible. The law of unclean meats was in force in the time of Noah, long before the giving of the law at Sinai. In fact all of the ten Commandments have been in force long before Moses. God's unchanging law, his way of Salvation has been there at the time of our first parents.

How do these food laws link with the ten Commandments, for our salvation?

Eating unclean meats is also linked to breaking the commandment against murder. Suicide, killing oneself, and eating poison, is a form of murder, “And when you put into your stomach all kinds of foul things which the Great Architect who *designed* your human mechanism never intended, you foul up your body and bring on sickness, disease, aches, pains, a dulled and clogged-up mind, inefficiency and inability — and you commit suicide on the installment plan by actually shortening your life! (*Is All Animal Flesh Good Food?*, page 1., HWA).

Our bodies are to be taken care. What we dealing with is human life, our own. If we “dishonour” our own bodies (Rom 1:24), and that our God is “our belly” (Philippians 3:19), we are committing murder, and Idolatry, which the bible says people who commit such things, “cannot inherit the kingdom of God.”

If we who “... are the temple of God, and *that* the Spirit of God dwelleth in you?

“If any man *defile the temple of God, him shall God destroy*; for the temple of God is holy, which *temple* ye are” (1 Corith 3:16-17). We have to keep ourselves “holy.” After God gave the food laws he said, “For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye *defile yourselves with any manner of creeping thing that creepeth upon the earth*” (Lev 11:44).

In Ezekiel God warned us to see the difference between “clean and unclean” and not have the “law” be “violated,” see Ezekiel 22:26. God said he would consume them in his “wrath” (v.31).

In the end God says, “They that eat SWINE'S FLESH” — that is what most people are doing today — “and the abomination, and the mouse, SHALL BE CONSUMED TOGETHER” — in the wrath of God — “saith the Lord” (Isaiah 66:17). It is true what James said about sin, that they are all linked together and, “For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all” (2:10).

## Appendix 5

### The Sanctuary, the law of Offerings & the Book of Hebrews

In the New Testament, we see that Jesus Christ and his life he gave up on the cross for our sins, is the sacrifice provided to be the atonement for our sins. “And he is the propitiation [“Atonement” (Strong’s #2434)] for our sins: and not for ours only, but also for *the sins of the whole world*” (1 John 2:2). What many people do not realize is, this was God’s plan of salvation since the beginning, after our first parents sinned!

The sacrificial law in the Old Testament was a forerunner for the ultimate Sacrifice of Jesus Christ for the Atonement of our sins. This law is still in force today, but instead of bulls, lambs and oxen, we have Jesus as our “sin offering.”

In the beginning, when Adam and Eve sinned in God’s sight, God, “make coats of skins, and clothed them” (Gen 3:21). In this episode. most commentaries have notice that, “It is very likely that the skins out of which their clothing was made were *taken off animals whose blood had been poured out as a sin-offering to God* (Clarke’s Commentary, emphasis added). God showed them the way for their sins to be cleansed, and to be righteous again in his sight. They have sinned. And the only way for sin to be cleansed is for blood to be spilled. “And almost all things are by the law purged with blood; and *without shedding of blood is no remission*” (Hebrews 9:22).

These “garments” they were clothed with “were symbolic of Salvation.” It was “a continual reminder to them of their sins” and that their is a sacrifice for their sins to be forgiven (quotes, from The Sanctuary Service, p.11, Andreasen).

### Cain and Abel

When Cain and Abel went before God, they came with Sacrifices!

“And in process of time...” This should read, “mikkets yamim, ‘at the end of days.’ it is more probable that it means *the Sabbath [see Gen 2:2-3]*, on which Adam and his family undoubtedly offered oblations to God, as the Divine worship was certainly instituted, *and no doubt the Sabbath properly observed in that family*. This worship was, in its original institution, very simple” (Clarke’s Commentary, emphasis added). Every Sabbath, “Cain brought of the *fruit of the ground* an offering unto the LORD.

“And Abel, he also brought of the *firstlings of his flock* and of the fat thereof” (vv.3-4). In its embryonic stage, the sacrificial system was known and practiced among Adam and Eve, and their children which was done every single Sabbath day. The “fruit of the ground’ is “minchah, unto the Lord. The word ‘minchah’ is explained, Lev\_2:1, etc., to be an offering of fine flour, with oil and frankincense.” And the “firstlings of the flock” are the “mibbechoroth [firstborn, see Exodus 13:2] of his flock” (Clarke’s), and the “fat thereof.” “And he shall take off from it all the *fat of the bullock for the sin offering*; the fat that covereth the inwards, and all the fat that *is upon the inwards*,” (Lev 4:8). Abel offered an offering for his sin, he knew that the shedding of blood was the way for his sins to be washed away.

### Noah

After the flood, and the waters of the flood “abated” during the time of Noah. Noah built an “altar”

to God and, “took of every clean beast, and of every clean fowl, and offered *burnt offerings on the altar*.

“And the LORD smelled a sweet savour...” (Gen 8:20-21). Here again we see “burnt offerings” made on the altar to God and it was a “sweet savour.” God again commands it in Moses day, “And thou shalt burn the whole ram upon the altar: *it is a burnt offering unto the LORD: it is a sweet savour; an offering made by fire unto the LORD.*” (Ex 29:18). From Genesis to Leviticus, the sacrificial system did not change. God expected sacrifices to be offered when one sinned, and the blood, “maketh an atonement for the soul” (Lev 17:11).

## **The Sanctuary**

When God called Israel out of Egypt, he wanted to dwell among his people. God wanted to be close, since he entered in a marriage Covenant with them, he wanted to be by his bride. So he commanded Moses, “And let them make me a sanctuary; that I may dwell among them” (Ex 25:8; 29:45-46).

After the building of the tabernacle God “dwelt” among his people. In the New Testament, Jesus “tabernacled among us.” (John 1:14). Jesus was living inside of a tabernacle. The Tabernacle of his flesh. Israel had access to God and his glory. The Shekinah glory in the holy of holies, and direct access when he dwelt in the flesh as Jesus Christ.

## **Purpose of the Sanctuary**

The sanctuary that was built in the days of the Israelites, was very significant indeed. It was a place where Israel came, when one sinned, and before God, had the high priest sacrifice an animal for the atonement of their sins. Israel brought burnt offerings, whole offerings, sin and trespass offerings to God, and each one had a special significance to it.

When one would sin, God commanded that the sinner, “...bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

“And he shall *lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.*

“And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

“And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; *and the priest shall make an atonement for him, and it shall be forgiven him.*” (Lev 4:28-31). This was the main purpose of the sanctuary, that God would be there for the sake of Israel, to forgive them of their sins, by sacrifice.

## **The Day of Atonement**

During the year, as the sinners came to give their offerings to God for the forgiveness of sins. *The Sanctuary became infected with sin.* The sins of Israel would be transferred after the laying on of hands, from the sinner to the sacrifice, the blood then sprinkled on the altar and other places.

It is interesting that God told Moses, when Israel would sin, it would infect and defile the sanctuary.

God told Moses, “Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD” (Lev 19:30). To “reverence” something or some one is to “Respect or honor paid to a worthy object” (Homan Bible Dictionary). The place where God dwelt was to be respected and honored. When sin occurred, like idolatry, the sanctuary was defiled, because God was not revered, nor was the place of his dwelling, but that honored went to another God. God says, “And the LORD spake unto Moses, saying,

“Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

“And I will set my face against that man, and will cut him off from among his people; *because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name*” (Lev 20:1-3). The sin was transferred to the sanctuary where God dwelt. The place was “defiled.” The sins of Israel defiled the place where God dwelt. Again God says, “Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, *when they defile my tabernacle that is among them*” (Lev 15:31). See also Numbers 19:13; Ezekiel 23:29; 2 Chron 36:14; Jer 7:30; Zephaniah 3:4.

How was the sanctuary defiled? By the sacrifices!

As we learned in the Bible, the sinner would lay his hands on the sacrifice. This signifies the transfer of the sins of the person to the victim that was to be sacrifice (see Lev 16:21 for one example).

When the victim was sacrificed, the blood was then sprinkled on the altar and the sin was transferred by the blood from the sinner to the sanctuary. The sinner was cleansed, but the sanctuary was defiled. The sacrifice was “for him [them]” (see Lev 4:20, 31), NOT for the sanctuary.

The Bible shows that if blood of the sacrificial animal was “...sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled *in the holy place.*” (Lev 6:27). This shows that the blood of the victim does defile, and does defile the sanctuary.

Here are other examples of blood defilement.

In 2 Samuel 1:21-22 it is said that “the shield of the mighty was defiled” “... from the blood of the slain.” This text affirms, as part of the “Song of the Bow,” that blood shed in war defiles the shields of the warriors. In another example of the darker side of blood, the prophet affirms, “your hands are *defiled with blood* and your fingers with iniquity” (Isa 59:3). The language reflects almost word for word Isaiah 1:15, “Your hands are full of blood.” It is hardly possible to separate the moral from the cultic aspects in Isaiah 59. In verse 2 the accusation is leveled against Israel that “your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear.” Blood apparently refers to murder (vs. 7), but this does not do away with the fact that the defilement is both moral and cultic. It is for this reason that the hands, and thus the persons, are “defiled” with blood of the blood shed. The third passage in which the verb “defiled” is employed in connection with blood is in Lamentations 4:14, where it is said that they were “so defiled with blood that none could touch their garments. For this reason they cried of themselves, in the way of the leper, ‘Depart, unclean! Depart, do not touch’” (vs. 15).

There are two more passages in which blood is said to defile, or more specifically, “to pollute.” In

Numbers 35:33-34, Israel is commanded, “So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it. And you shall not defile the land in which you live, in the midst of which I dwell; for I the Lord am dwelling in the midst of the sons of Israel.” This passage is important because (1) it indicates the semantic association of “defile” and “pollute”; and (2) it limits the atoning function of blood in the case of a capital crime.

The same term for polluting with blood appears in Psalm 106:38: “And the land was polluted with blood.” The context here indicates that, in this case, it refers to the shedding of the innocent blood of children “sacrificed to the idols of Canaan.” These associations of defilement/pollution brought about by blood (1) affirm that blood has a defiling function, and (2) explain why there is a virtual lack of explicit mention of the rightful defilement of the sanctuary/temple in the sacrificial cultus.

So the sinner was cleansed, but the sanctuary was defiled, by the blood of the daily sacrifices. This is why God instituted the Day of Atonement. The Day of Atonement was the day of the year, that was a “Sabbath.” It was a day of fasting. And it was also the day when the sanctuary was cleansed. Why?

“...Israel’s sanctuary can be defiled by only one source-sinful man.... The process of transference that rids the individual of his/her sin prior to the Day of Atonement is the first-atonement phase, *with its daily ritual services, that brought relief to the sin/guilt-stricken conscience of each Israelite. Thus the sinner was cleansed from his evil.*

“Through prescribed rituals that, on the one hand, brought cleansing to the offerer but, on the other hand, *defiled the sanctuary by means of the confessed sins for which sacrifices were presented, the sin of the Israelite was deposited in the sanctuary until the rites of the Day of Atonement should purify the sanctuary from the accumulated sins of God’s people.* These sins were then removed from the midst of Israel by means of the goat for Azazel” (The Sanctuary and the Atonement, p.108, by Gerhard F. Hasel, emphasis added). During the year, the sins of Israel would accumulate. It would almost get to the point where, “...sin and uncleanness amass in the sanctuary until God is no longer able to abide in the sanctuary, God has ordained that once a year the sanctuary shall be cleansed of its accumulated transgressions, sins, and uncleanness, or He will abandon it and leave the people to their doom” (ibid, p.114). We see this picture of God leaving his sanctuary in the 8th chapter of the book of Ezekiel.

In Leviticus the 16th chapter we see the ritual of the cleansing of the sanctuary on the Day of Atonement. This is the main emphasis of the chapter. In verses 1-8 we read of the casting of “lots” for the two goats for the sins of Israel. Also a sin offering for the priest as well.

Afterwards, when the lots were cast, one goat was “for the Lord” and the other was the “scapegoat.” The one for the “Lord,” was to “make an *atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.*

“And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

“And he shall go out unto the *altar that is before the LORD, and make an atonement for it;*

and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

“And he shall sprinkle of the blood upon it [the altar] with his finger seven times, and *cleanse it*, and hallow it from the uncleanness of the children of Israel. “ (Lev 16:16-19). The ritual of the “Lord’s” goat was to cleanse the sanctuary and the altar that was defiled by the sins of Israel. It is interesting that the Lord’s goat, *there was no laying on of hands*, so the sacrificial blood was pure, and was able to cleanse the sanctuary. The accumulative sins of Israel was cleansed from the dwelling place of Yahweh. It’s interesting that Jesus “tabernacled” among us in the human flesh. And in his flesh, “borne our griefs, and carried our sorrows:” (Isa 53:4). The sins that were attached to the sanctuary because of the blood, God was dwelling there, and the sanctuary was “carried” throughout the wilderness wanderings. Yahweh during that time was carrying the sorrows and griefs of Israel in his dwelling place at that time as well.

### **The Scapegoat**

The second goat called the “Azazel” goat, the sins of Israel was transferred at that time & not to the sanctuary, but on to the Azazel goat. “And Aaron shall lay both his hands upon the head of the live goat, and confess over him *all the iniquities of the children of Israel*, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a *fit man* into the wilderness:

“And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” (vv.21-22). We have a partner in sin who will share the burden of responsibility for sin, Satan the Devil. The scene of the “fit man” who was to let the goat go into the wilderness is a symbol of the “Angel” who will, “...come down from heaven, having the key of the bottomless pit and a great chain in his hand.

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

“And cast him into the *bottomless pit*, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled...” (Rev 20:1-3). The Aazel goat represents Satan the devil, the partner in sin. With his influences, and tugs and pulls of the flesh, will bear his share of the responsibilities, and will be cast into the ‘bottomless pit,’ which is what the “wilderness” symbolises.

### **The New Testament**

Many claim that all these sacrificial rites are nowhere to be found in the New Testament. That these rituals mean nothing for the Christian today. But they mean everything, *even our Salvation!* For If Jesus was not our perfect sacrifice, then we are not justified by his blood, the blood that “Cleanses” us of all of our sins, (1 John 1:7).

In Isaiah 53, the great prophecy of Jesus. “...[H]is soul an offering for sin” (v.10). The “LORD hath laid on him the iniquity of us all.” (v.6). This time, God, the Father laid his hands on him, laid the sins of the whole world upon him at the cross. When Jesus said, “My God, my God, why hast thou forsaken me?” (Matthew 27:46), that was the time when God laid on him the sins of the world, and had to turn his back on his own Son, because God cannot look upon sin. “For he hath made him *to be* sin for us,” (2 Corith 5:21). “But your iniquities have separated between you and your God, and

your sins have hid *his* face from you,” (Isa 59:2). Jesus at that time became the “offering for sin.” He was the sin offering for our salvation. The “Lamb of God, which taketh away the sin of the world.” (John 1:29). The sacrificial law that God established in the time of Moses, Adam, Noah etc...was essential for our salvation. But this was not an animal, but a man, God in the flesh. Why didn’t God just sacrifice an animal to take away sins and leave it at that? Why Jesus? Wasn’t the sacrificial law enough? The book of Hebrews answers this question. It shows that the sacrificial law was not done away, but “reformed.” The sin offerings etc... were still valid, but this time it was not lambs, bulls and goats that had to be sacrifice, but the precious life of Jesus Christ, God himself. He was the only one qualified to save the world. Only Yahweh can save, “ I, *even I, am* the LORD; and beside me *there is* no saviour.” (Isa 43:11). The sacrificial law was instituted temporarily til the “times of refreshing” were to come. The Saviour was to come at a certain time. So til that time came, sin needed to be dealt with. And they were. But, there was only one problem with the sacrifice of animals, and this is what the book of Hebrews deals with. And what does it used to prove its position of the sacrifice of Jesus Christ, THE OLD TESTAMENT!

In Hebrews chapters 7-10, the author of the letter deals in deep theological truths to show the Jewish Christians that Jesus was now our High Priest, our sacrifice, in the true tabernacle in heaven. Yes, for Christians there is a tabernacle, like the tabernacle in the wilderness in the Old Testament, it’s in HEAVEN! The place where God the Father dwells between the cherubim, and Jesus as the high Priest!

### **The Sanctuary in Heaven in the O.T.**

The Old Testament shows that God gave a pattern to Moses on how to build the Sanctuary, and what it would look like. God said, “And let them make me a sanctuary; that I may dwell among them.

“According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” (Exo 25:8-9). God “showed” Moses the pattern, the design in which the Tabernacle was to look like.

The word “pattern” in the Hebrew is “tabnit.” “The term can carry the nuance of a three dimensional model, shape or form...Thus Moses in vision received not only verbal instructions which he recorded...but from the usage of *tabnit* it may be reasonably inferred that he was also shown some kind of three dimensional model of a structure he was to build” (ibid, p.7). Like architects today that build models before they actually build the buildings or other structures, God showed Moses a model of the Tabernacle that was to be built for the dwelling place of the most high. This model was structured after the Tabernacle in Heaven. The earthly one was its counterpart. “*They serve in a sanctuary that is a copy and shadow of the heavenly one.* This is why Moses was warned when he was about to build the tabernacle: ‘See to it that you make everything according to the pattern that was shown you on the mountain.’” (International Standard Version).

In Isaiah 6, the vision Isaiah received, was one of majesty and glory of the God of the Universe. God was “...sitting upon a throne, high and lifted up, and his train *filled the temple.*” (v.1). Verses 4 and 6 speak of the “House” and the “altar” and all the seraphim praising God in his temple.

In Psalm 11:4 David spoke of the Dwelling place of God. “The LORD *is* in his holy temple, the LORD’S throne *is* in heaven: his eyes behold, his eyelids try, the children of men.” The throne of God is his mercy seat in heaven. The ark of the Covenant in heaven in which the earthly one was a copy.

## The Heavenly Sanctuary in N.T.

In the New Testament, again we see the Heavenly Sanctuary. In the book of Revelation, John saw the heavenly throne room, he said, “And the *temple of God was opened in heaven*, and there was seen in his temple *the ark of his testament:*” (11:19). The angel “came out of the *temple which is in heaven*, he also having a sharp sickle.” (14:17). John saw, “*temple of the tabernacle of the testimony in heaven was opened:*” (15:5). “And the seventh angel poured out his vial into the air; and there came a great voice out of the *temple of heaven, from the throne*, saying, It is done” (16:17). The sanctuary place a vital role for the Christian. A doctrine that has been totally ignored in today’s Christianity.

This vital role of the Tabernacle in the worship of the Christian is described in great detail in the book of Hebrews.

We must approach God. To communicate, to talk to, we must approach God. We do this in prayer. Jesus said, “After this manner therefore pray ye: Our Father which art in heaven” (Matthew 6:9). Jesus said we must acknowledge God as “Our Father,” and that his dwelling place is in Heaven. As other scriptures show, in the temple in Heaven. Dwelling between the cherubims on his mercy seat, the ark of his Covenant. In prayer we must “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Heb 4:16). In the Old Testament, the Israelites went to God, to the sanctuary where he dwelt and looked for God’s mercy and Grace, in the time when Israel sinned and in time of need as well, see Joshua 7 as one example.

In prayer, in the spirit, we go to the throne of Grace to ask God for the forgiveness of our sins, and ask the Father to forgive us, and to cleanse us of our sins through the sacrifice of Christ, our sin offering. TABERNACLE WORSHIP IS AN IMPORTANT PART OF THE LIFE OF THE CHRISTIAN!

Hebrews Chapter 7 speaks of first, the Priesthood of Jesus Christ. His was the Priesthood of “Melchisedec.” Superior to the Levitical Priesthood because “...Levi also, who receiveth tithes, payed tithes in Abraham.

“For he was yet in the loins of his father, when Melchisedec met him.” (vv.7-9). Levi who receives tithes, paid tithes to the Priesthood of Jesus Christ. Though Melchisedec was not Christ, it is the same Priesthood as Christ, the same order, therefore superior to the Levitical Priesthood.

Also, the order of Melchisedec was established with an oath from God. The Aaronic Priesthood was not. “(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)” (v.21).

The Levites as well were always subject to death, then a replacement (v.23). But with Jesus, “But this *man*, because he continueth ever, hath an unchangeable priesthood.” (.24). And, the Levitical Priesthood were comprised of fallen men, with sin. Jesus however is the perfect High Priest who is without sin and makes intercession for us as the scripture says, “For such an high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

“Who needeth *not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s:* for this he did once, when he offered up himself” (vv.26-27). Clearly, the Priesthood of Jesus Christ, is superior to the Levitical Priesthood. But does this change the Law of God? No! The duties of the Priest are still the same, be it the Levitical or the Melchisedec Priesthood. So what does it mean, “For the priesthood being changed, there is made of necessity a change also of the law” (v.12)?

Again we must look at the context of the chapter. It is focusing on the Priesthood of Levi and Melchisedec.

Second. The word in the Greek for “change” is “transfer.” (Strong’s # 3331). Robertson’s Word Pictures writes, “Genitive absolute with present passive participle of *metatithemi*, old word to transfer.” There is nothing here about abolishment, but a transfer, from one Priesthood to another. Also, *the duties of the Priesthood remain the same as we shall see.*

But what is this “law?” The Ten Commandments? No! In this chapter it speaks of Jesus with a “better testament.” (v.22). This testament contains the Ten Commandment, see Heb 8. So what law?

“The context makes it plain that verse 12 speaks not about a change of law in general, but only a modification in the stipulation that the only valid priest had to be a son of Aaron through the flesh (c f. 7:16).

“At this point the author is very careful. *He does not reject the law in his presentation, but notes that Scripture itself actually speaks about two types of priesthood (7:11).* The law of Moses established a priesthood passed down from the descendants of Levi, but Psalm 110:4 speaks about a priest like Melchizedek, who did not belong to that tribe. With that in mind, Hebrews 7:11 asks: ‘If perfection had been through the Levitical priesthood .... what further need was there for another priest to arise after the order of Melchizedek [Ps. 110:4] rather than after the order of Aaron?’

“Thus on the issue of priestly succession, Hebrews has laid *out a firm Old Testament case for superceding the law on that one specific point (7:11-14)*” (Knight Exploring Hebrews, p.123, emphasis added). It was the law of the Priesthood which said only the descendants of Aaron could be high Priests, not the law in general.

## Hebrew Chapter 8

In the 8th chapter we read of the sanctuary in Heaven, and how the earthly was only a “copy” of the Heavenly one. It speaks of Jesus “ministry” and how the ministry of Jesus was the same as the Levitical one. “A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

“For every high priest is ordained to offer gifts and sacrifices: *wherefore it is of necessity that this man have somewhat also to offer.*

“For if he were on earth, he should not be a priest, *seeing that there are priests that offer gifts according to the law:*

“*Who serve unto the example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*”(vv.2-5). The Levitical Priesthood offer gifts according to the example of the heavenly things. *The requirments of the law are the same.* The only thing that has changed, or what has been transferred is the Priesthood that is doing these things. Now these gifts, are they offerings of animals and grain etc... that is happening in Heaven? No! Its Jesus Christ, offering his blood, and his life to the Father as we shall see.

In this chapter we find the word “better.” Paul says that Jesus is part of a “better covenant,” and

“better promises.” A more “excellent ministry.” Why? Because as it has been shown in the last chapter, it is “forever.” It never dies out! Its staying power never ends. That includes the Covenant, and the promises.

After he said a “better covenant” he explains in verse 7 why that is, “For if that first *covenant* had been faultless, then should no place have been sought for the second.

“***For finding fault with them***, [Israel not the law] he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

“Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; ***because they continued not in my covenant***, and I regarded them not, saith the Lord.

“For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I *will put my laws into their mind, and write them in their hearts:* and I will be to them a God, and they shall be to me a people:

“And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

“*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

“In that he saith, A new *covenant*, he hath made the first old. ***Now that which decayeth and waxeth old is ready to vanish away***” (vv.7-13). Do you see! The old will vanish away, but the new will last forever! This is why its the “better Covenant.”

The fault with the Old Covenant was not with the law, *but with Israel* because they continued not in it. So God is going to “*renew*” the Covenant he made with Israel, and write his laws in their minds and hearts, and not on blocks of stone. All will have the holy Spirit and be begotten of God. Their sins never remembered because of the “better sacrifice” of Jesus who takes away sins once and for all never to be remembered again. Chapter 9 & 10 deals with this.

## Hebrews Chapter 9 & 10

Here again the sanctuary is put into view. Verses 1-10 speaks of the ministry of the Levites in the Tabernacle. Verse 10 is an interesting statement which says, “*Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*” The time of “reformation.” The word “reformation” means, “lit. *making straight*: used by medical writers of *straightening a distorted limb*. The verb (not in N.T.) in lxx of *mending one’s ways*, Jer\_7:3, Jer\_7:5;” (Vincent’s Word Studies, emphasis theirs and mine). Notice, its something that was already there. It existed. Now God is restoring it to its original condition. It was “distorted” because of Israel, “finding fault with them.” This is exactly what the Bible is telling us in Hebrews.

The original Tabernacle was in Heaven where God dwelt. Abraham gave tithes to the Priesthood of Melchisedec. The Everlasting Covenant, the better Covenant is the same Covenant God made with Abraham (explained below). The Promises are the same promises to Abraham. “And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal 3:29). The same promise, eternal Life!

The worship of Abraham was being fully restored in the time of Christ!

Is the Covenant with Abraham, the New [renewed] Covenant? Yes it is!

When we look at the Covenants, God made the same Covenant with Abraham, and his seed. The Covenant never changed between God, Abraham and Israel. Erwin Gane explains: “*Did God offer Israel a different covenant from that offered to Abraham?*”

“The Lord had promised Abraham that *the same covenant relationship that he enjoyed with God would be offered to all his descendants*. ‘I will establish my covenant between me and you and *your descendants after you throughout their generations* for an everlasting covenant, to be God to you and to your descendants after you’ (Genesis 17:7, RSV, italics supplied; compare verses 9 and 19). We can assume, therefore, that when God offered Abraham’s descendants ‘*my covenant,*’ it was the same covenant that He had offered Abraham....*Even so, it is clear that God’s terms were always the same: righteousness and salvation by faith in the Messiah to come.*”

“Centuries after Abraham’s death the Lord offered Israel at Sinai ‘*my covenant*’ (Exodus 19:5). *The terms of the covenant were identical to those given to Abraham: The Israelites were to trust God, believing in the Messiah to come, and relying on the Lord for grace to obey His law....*” (The Battle for Freedom, p.103, emphasis mine). The Covenant God made with Abraham was for him and his descendants. Israel was the seed of the “promise.” They received the Covenant God made with their father Abraham.

Abraham was living the with law written on his heart. He had the “righteousness which of faith” (Romans 4:13). Those of the New Covenant walk the same “steps” of faith as Abraham (Romans 4:12). “Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws” (Gen 26:5). *So those of the New Covenant walk the same path Abraham walked with the law “written” on our hearts, see Jeremiah 31:31; Hebrews 8.*

The promises God made to Abraham are the same promises God makes with the New Covenant believers. Those under the New Covenant are called “Abraham’s seed and heirs according to the promise” (Gal 3:29). What promise? The same promise God gave to Abraham, eternal life. “And this is the promise that he hath promised us, *even eternal life*” (1 John 2:25). God promised him a messiah. God promised him the land forever. That him and his seed might live there forever (Gen 17).

The Covenant with Abraham was an “everlasting Covenant” (Gen 17:7). The New Covenant is everlasting as well, see Hebrews 13:20.

The reason why the Covenant made at Sinai is called the “Old” Covenant by Paul, is not because God had two different Covenants, one for Israel and one for the church. It was the same Covenant to Abraham, but “finding fault with them [Israel]” (Heb 8:8), and “because they continued not in my covenant” (v.9). It was Israel that withdrew from the everlasting Covenant with Abraham. There was nothing wrong with the Covenant. But then the time came when God would *renew* the Covenant with Abraham seed! Why “renew” and not “new” as we read in the Bible, “I will make a *new* covenant with the house of Israel and with the house of Judah:” (v.9)? Is the word “new” an accurate translation of the Greek word?

We need to realize that Greek has two words translated into English as “new.” The first is *neos*, meaning something new in time. The second, *kainos* refers to something different in quality or kind

(see Trench, pp.233-237). Hebrews uses the second of those words, indicating that the author is not emphasizing something new in time but something having *a newness in quality*. That new quality was the sacrifice of Christ that took care of the sin problem once and for all, instead of continually offering sacrifices over and over again. This was an eternal sacrifice for the remission of sins.

In the Hebrew, when we look at the word “New” in Jeremiah 31, it's the same meaning. Not a thing that is entirely new in time, but a *renewed* Covenant with God and his people. Brown Driver and Bigg's Hebrew Definitions writes, “chadash 1) *to be new, renew, repair* 1a) (Piel) 1a1) *to renew, make anew* 1a2) to repair 1b) (Hithpael) *to renew oneself*” (emphasis added).

Now what of Hebrew 12:24? It says that Jesus is, “...the mediator of the new covenant...”? The word for new is “neos” (Strong's 3501). Does this mean that the New Covenant is something that is recent, new in time? The Vincent Word Studies Commentary explains why Paul wrote the word “neos” instead of “kainos” in this particular passage, “For *the* new covenant, rend. *a* new covenant. *Neos* new, **only here applied to the covenant in N.T.** The word elsewhere is *kainos*. For the distinction, see on Mat\_26:29. ***It is better not to press the distinction, since neos, in certain cases, clearly has the sense of quality rather than of time, as 1Co\_5:7; Col\_3:10, and probably here, where to confine the sense to recent would seem to limit it unduly. In the light of all that the writer has said respecting the better quality of the Christian covenant, superseding the old, outworn, insufficient covenant, he may naturally be supposed to have had in mind something besides its mere recentness.*** Moreover, all through the contrast from Heb\_12:18, ***the thought of earlier and later is not once touched, but only that of inferior and better;*** repellency and invitation; terrors and delights; fear and confidence. Note that the privilege of approaching the Mediator *in person* is emphasized” (emphasis added). Since the context of the covenants between Old and New is about quality rather than when it was established, and there are other certain cases in the Bible that the word *neos* is used, then we must keep with the context and stay with the quality aspect of the book rather than the timing. So in this particular passage it is the exception rather than the rule.

So why does Paul refer to the “first” and the “second” Covenants? He does so because it was the first time God established the Abrahamic Covenant with the nation of Israel. The New (renewed) Covenant is the second time he establishes the Covenant with the nation of Israel.

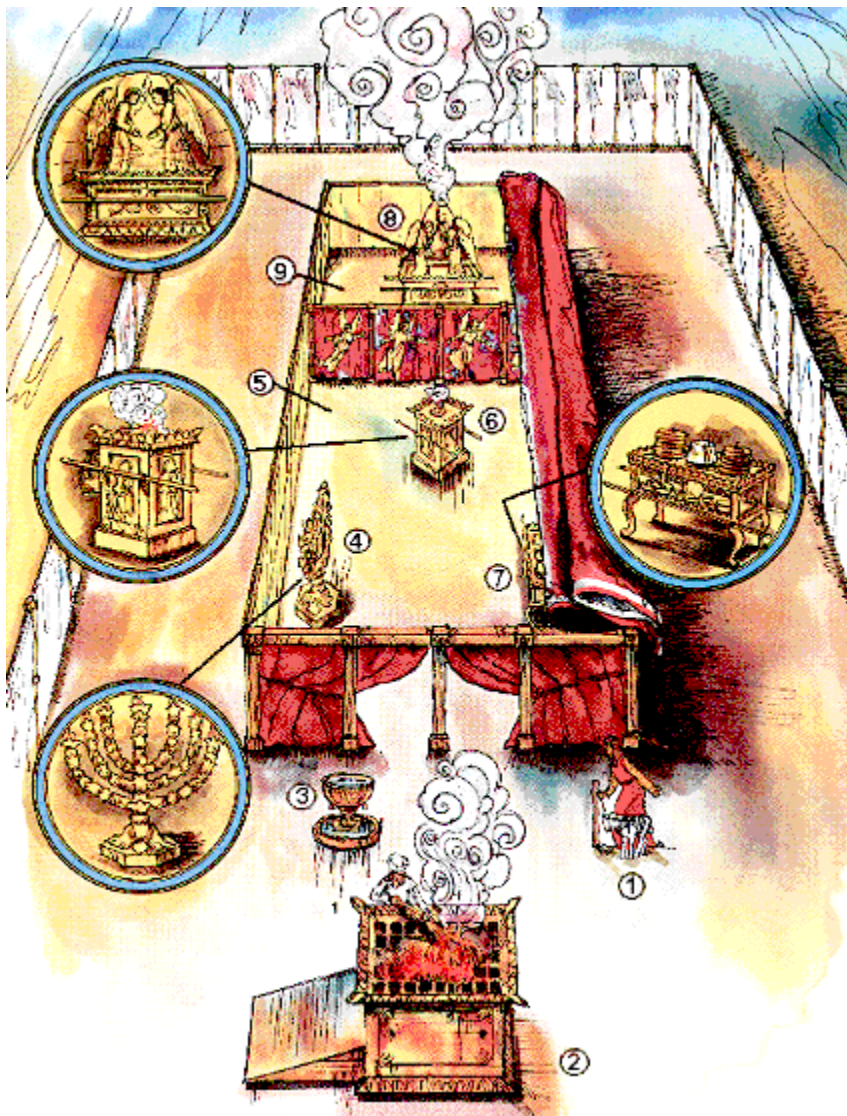
What does God mean when he says, “Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; *because they continued not in my covenant*, and I regarded them not, saith the Lord.” (Heb 8 v.9). Does this indicate another Covenant? No! Notice, God says, “*because they continued not in my covenant,*” Again Israel's fault. There was nothing wrong with the Covenant. This time God says, this Covenant God renews with Israel, “all shall know me, from the least to the greatest.” (v.11). God's laws will be written in their hearts, and all will know God's way of salvation. That's what God's intention was in the Old Testament in the days of Moses to write his laws in their hearts, but Israel was stubborn, “O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!...Circumcise therefore the foreskin of your heart, and be no more stiffnecked.” (Deut 10:16). God was an “husband unto them” (Jer 31:32), in this Covenant, but Israel rebelled continually. God wanted to write his law in their hearts but Israel rejected. It got to the point that God divorced Israel, the first time. But the second time God brings Israel back in the New (renewed) Covenant, in which all will know the Lord.

The rest of Chapter 9 of Hebrews speaks of the duties of the Levitical Priests, and Paul shows that Christ has the same duties. Again, the duties, the methods do not change, just the Priesthood, the

sacrifice, and the place where it is done, in the heavenly sanctuary. A sacrifice needed to be done. The High Priest still had to offer and purify by blood. And the Tabernacle had to be cleansed with the blood of the sacrifice. Only this time, it was not the blood of bulls and goats, but Jesus' blood. It was not the Levitical high Priest, but Jesus the High Priest. And it was not the earthly Tabernacle that needed to be cleansed, but the Heavenly Tabernacle in which the earthly was patterned, that needed to be cleansed with the blood of Jesus.

In Verses 11-12 the Day of Atonment sacrifice is mentioned, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

"Neither by the blood of goats and calves, but by his own blood *he entered in once into the holy place, having obtained eternal redemption for us.*" JFB writes "...such as the Levitical high priest offered for himself, and a goat for the people, on the Day of atonement (Lev\_16:6, Lev\_16:15), year by year, whence the plural is used, goats . . . calves." It was on this day that the sins of Israel reached its climax and the tabernacle was cleansed. Jesus went in the holy place and cleansed the tabernacle in heaven of the sins of the entire world with his blood "once and for all."



### The Hebrew Sanctuary

#### 9) 2nd Apartment

#### The Holy of Holies

(8) The Ark of the Testimony of God containing the 10 commandments

(7) The Table of Showbread

(6) Golden Altar of Incense

(5) 1st Apartment

#### The Holy place

(4) The Golden Candlestick

(3) The Laver

(2) The Brazen Altar of Burnt Offerings

(1) The Sacrifice of the Lamb

The graphics of the sanctuary are adapted, with very minor revision, from an illustration by Tom Dunbebin.

*“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

*“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

*“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;*

*“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” (vv.23-26).* Christ did it once and for all put away sins, and the Heavenly Tabernacle was cleansed. Unlike, under the Levitical system where the High Priest had to go in year after year to cleanse the sanctuary. Hebrews chapter 10 elaborates on the subject in more detail.

In Hebrews 10 Paul writes, *“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

*“For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

*“But in those sacrifices there is a remembrance again made of sins every year.*

*“For it is not possible that the blood of bulls and of goats should take away sins” (vv.1-4).* As we have seen, the animal sacrifices in the Old Testament, did cleanse the sinner from their sins. So what does Paul mean *“that the blood of bulls and of goats should take away sins”*? As mentioned earlier, the sacrifice of Christ was a “better” sacrifice, in the sense of its *permanent status*. His blood “By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (v.10). Only Christ’s blood has the power to PERMANENTLY PUT AWAY SIN! Therein lies the difference! Animal sacrifices do not make a man perfect permanently! Or else “would they not have ceased to be offered?” Instead, “But in those *sacrifices there is a remembrance again made of sins every year.*” But the New (renewed) Covenant promises “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;...And their sins and iniquities will I remember no more.” (vv.16-17). There is no permanent putting away of sins with animal sacrifices. *There was a constant reminder when the beasts were killed and sacrificed over and over again!* But Jesus was killed once. Died once. Shed his blood once and for all and cleansed the sins of the world forever, one time and one time only and there is no need to repeat it ever again. This is the superior sacrifice of Christ.

So the Tabernacle worship is very much active in the Christian life. We approach the throne of Grace “boldly” through the “blood of Jesus” (Heb 10:19), and saying “Our Father in Heaven” asking God to cleanse us through the blood of Jesus Christ who was sacrificed for our sins were “there remaineth no more sacrifice for sins,” (Heb 10:26) to be brought to God anymore. And God will forgive us, and our sins are not remembered anymore, we are forgiven and purified, and redeemed through his blood, the sin offering to God once and for all. Because of the finality of the sacrifice of Christ, God, “...taketh away the first, that he may establish the second” (10:9). God took away the animal sacrifices which just dealt with sin on a temporary basis, and established the sacrificial law, with the sacrifice of Christ, which deals with sin on a permanent basis. Now Jesus is our sin offering, Burnt Offering etc..The sacrificial law has not changed, just the sacrificial victim.

## Appendix 6

### A “New” Commandment John 13:34

What the “New” Commandment mentioned by Jesus Christ in the Gospel of John? Does all the Christian need is “love” and not the Ten Commandments now? What do the Scriptures say?

The only scripture that is quoted is in John 13:34 which says, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” Does this mean that the law of God is old, and is not about Love? No! God’s law is Love. Look at Leviticus 19:18 and Deuteronomy 10:12 and 30:6. There we find that God told Moses, “Thou shalt love thy neighbour as thyself: I am the Lord.” From the beginning of His relationship with the Israelite nation, God expected His people to love each other. This is what Jesus told his disciple to do, love one another. The definition of the law of God is love (1 John 5:3). The Church knew love comes from God’s law, “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbour as thyself*.”

“Love worketh no ill to his neighbour: therefore *love is the fulfilling of the law*” (Rom 13:9-10)

The fact remains that the New Commandment Jesus gave is actually an old one. 2 John 5 says, “And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another.” And he also writes in 1st John 2:7, talking about the same subject, love, “Beloved, I am not *writing a new commandment to you, but an old commandment* which you have had from the beginning: the old commandment is the word which you have heard.” What was “the beginning” that John speaks about? What was the “word which (they) had heard”? The word ‘beginning’ in the Greek is “arche” and it means “origin” (Thayers). The origin of loving one another comes from the Old Testament (see above). Jesus had the Old Testament in mind when he gave that “new” Commandment. The “word” which (they) have heard” is of course the Old Testament scriptures, in which the church was being taught out of, as well as the Gospels, “For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day” (Acts 15:21). So this is an “Old” Commandment known to the church.

Why, then, did Jesus call it a “new” commandment, when He certainly knew about the origin of the concept “love one another”? In all three scriptures the word “new” in the Greek is “kainos” (Strongs # 2537). The word is not new in time *neos*, but newness in quality, (see Trench, pp.233-237) That new quality is, “By this shall all *men* know that ye are my disciples, if ye have love one to another” (John 13:35). Robertson’s Word Pictures writes, “Locative case with *en*, ‘*In this way*,’ viz., ‘if ye have love’ (*ean agapen echete*), condition of third class (in apposition with *en toutoi*) with *ean* and present active subjunctive of *echo* ‘keep on having love’). See Joh\_17:23 where Jesus prays for mutual love among the disciples ‘that the world may know’ that the Father sent him. Jerome (*ad Galat.* vi. 10) says that in his extreme old age John repeated often this command of Jesus and justified it: ‘Because it is the Lord’s commandment; and if it be fulfilled it is enough.’ See also Joh\_14:31. Tertullian (*Apol.* 39) urges it also as proof of being disciples....” The new thing that is brought about is knowledge. People will know that you are my disciples Jesus said. When you think about the example of Jesus Christ in how He loved others, He really has raised the bar quite considerably by asking us to love others as He did. The incredible way in which He raised the standard by His example is what is so incredible and “new” about this command to love others.

## Appendix 7

### Parallel Verses

It's interesting in the Bible that we see "righteousness" and "salvation" as meaning one and the same thing. There are many parallel verses that show this to be true.

In the book of Isaiah, he speaks of God, "... hath clothed me with the *garments of salvation*, he hath covered me with the *robe of righteousness*..." (61:10). This verse along with many others with, "'salvation ... [and] righteousness' — [are] inseparably connected together" (JFB Commentary).

Even in the New Testament we find from Paul, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom 10:10).

A few more verses in Isaiah prove again this position, "Thus saith the LORD, Keep ye judgment, and do justice: for my *salvation is near to come, and my righteousness to be revealed*...but *my righteousness shall be for ever, and my salvation from generation to generation*.... bring near *my righteousness; it shall not be far off, and my salvation shall not tarry*:...My *righteousness is near; my salvation is gone forth*..." (Isaiah 56:1; 51:8; 46:13; 51:5). These are what the commentaries call, "parallel clause[s]" (JFB Commentary). Both "salvation" and "righteousness" are one and the same subject being expressed here in these verses.

The Bible definition for the "righteousness of God" is of course, "all thy Commandments are righteousness" (Psalm 119:172). "And it shall be *our righteousness*, if we observe to do *all these commandments before the LORD our God*, as he hath commanded us" (Deut 6:5).

Clearly the Bible's formula for salvation is the 10 Commandments. Jesus, Paul, the Old Testament prophets all believed that, "...if thou wilt enter into life, *keep the commandments*" (Matthew 19:17).

## Appendix 8

### Works and Faith, Opposites or Synonymous?

Many in the Christian world view Faith and Works as opposites. That works cannot get you saved, it only comes from faith. The biblical view however is quite different.

In the letter of James, he clearly shows that "faith, if it hath not works, is dead, being alone" (2:17). Faith and works work together as one, "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and *I will show thee my faith by my works*" (v.18). Faith and works are not opposed to one another but are one and the same. To obey what God says is showing your faith in him. Those who obey the Ten Commandments are showing their faith by obeying them. James said, "What doth it profit, my brethren, though a man say he hath faith, and have not works? *can faith save him?*" (v.14). *Works that show your faith saves the person!* James gives us an example, "Thou believest that there is one God; thou doest well: *the devils also believe, and tremble*" (v.19). Why do they tremble? Because they do not obey God. Their works are evil and not good, therefore they tremble because of the fate that awaits them.

Now is James speaking of the law of God when he speaks of "works"? "But whoso looketh into the perfect law of liberty, and continueth therein, *he being not a forgetful hearer, but a doer of the work*, this man

shall be blessed in his deed.” (1:25). Of course the “law of liberty” is the law of God, see James 2:8-12. So, again as we have shown in the booklet, it's God's law, God's righteousness, God's works, that save us, not our works that save us. “But in every nation he that feareth him, and *worketh righteousness*, is accepted with him.” (Acts 10:35).

“Thou meetest him that rejoiceth and *worketh righteousness*, those that remember thee in *thy ways*: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

“But we are all as an unclean thing, and all *our righteousnesses are as filthy rags*; and we all do fade as a leaf; and *our iniquities*, like the wind, have taken us away.” (Isaiah 64:5-6). The Bible clearly shows the difference between our ways and Gods.

What of Jesus? Did he teach his disciples the same thing to work for Salvation, and that works and faith are one and the same? “*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life*, which the Son of man shall give unto you: for him hath God the Father sealed.” (John 6:27). Christians are to “labour” for the “food” that endures unto everlasting life.

The scripture continues, “Then said they unto him, *What shall we do, that we might work the works of God?*”

“Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.*” (vv.28-29). This is what we are to “labour” for, to do GOD'S WORK in our lives, *the first Commandment in the law which to is to believe on our Saviour Jesus Christ*. Here we see again, works and faith as one and the same thing! The “food,” that we are to labour for is the word of God, “...man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live” (Deuteronomy 8:3). Christians are to live by the word of God, *this is our labour*, to obey the Commandment of God, “And I know that *his commandment is life everlasting*: whatsoever I speak therefore, even as the Father said unto me, so I speak.” (John 12:50). Yes the Commandment of God is life, everlasting life. God works applied to our lives brings eternal life.

Does this contradict Paul? No! Paul, in his letters as we have shown in the booklet, the works he was speaking of were our works, *which is sin, not the works of God*. In fact, when Paul was speaking of Faith, he was speaking of the works of God, as Jesus, the Law, and James explained what faith was, keeping the Commandments of God. Paul was not anti-work, but an advocate of it. Paul continually condemned laziness, and said, “that if any would not work, neither should he eat.” (2 Thessalonians 3:10). A man who felt so strongly about work, why would he promote the absolute opposite when it comes to the most important thing in our lives, which is Salvation?

Paul wanted us to work for our salvation, “...*work out your own salvation* with fear and trembling.

“For it is *God which worketh in you* both to will and to do of his good pleasure” (Philippians 2:12-13). You see the difference! Paul's “no work” policy for salvation, wasn't God's works, but our works. God works in us, by us applying God's works of faith in our lives, which is a gift given to us (Romans 5:17; Ephesians 2:8-9), is in reality, God working in us.

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